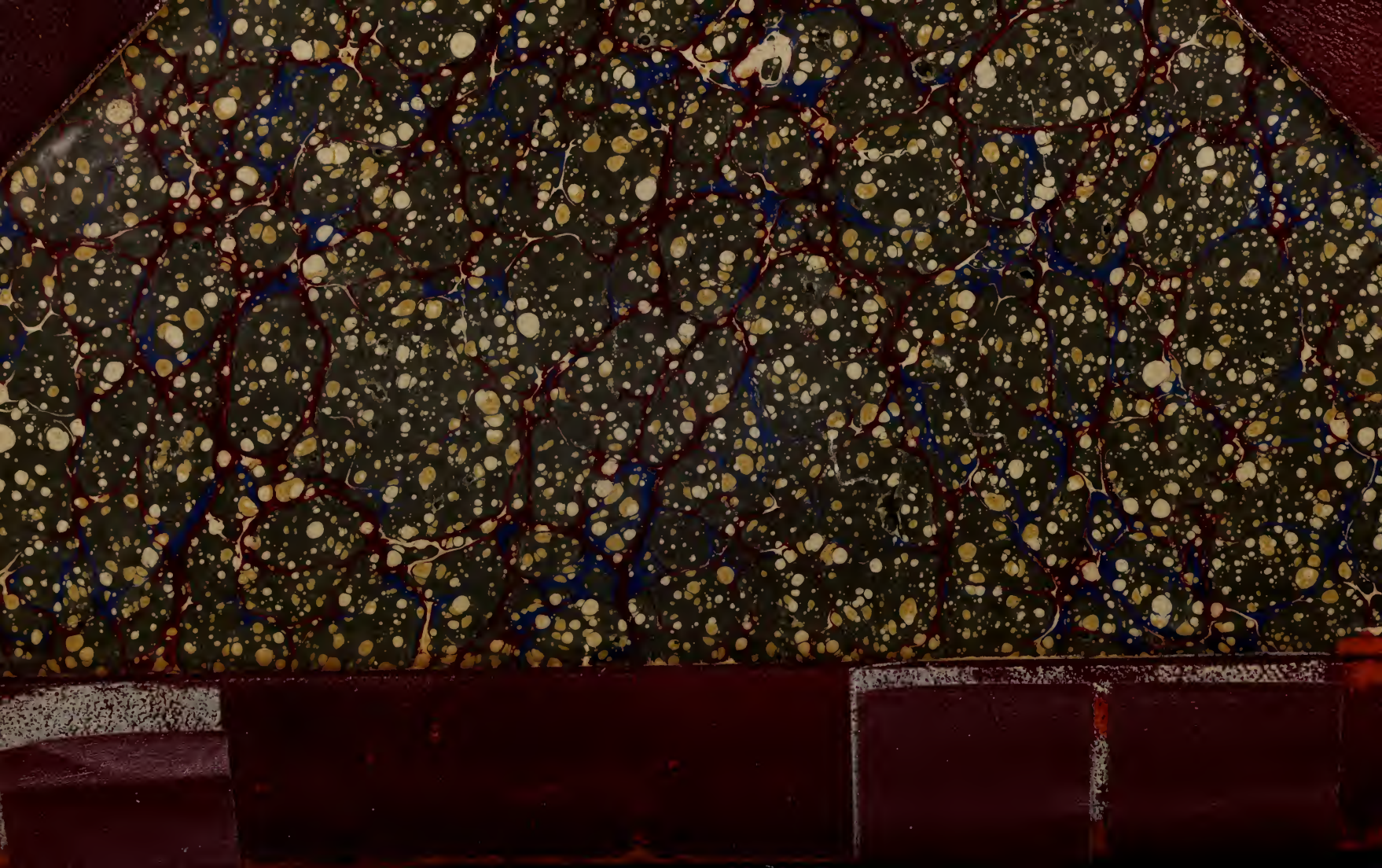

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WOMAN'S WORK FOR WOMAN.

Vol. XVIII. NOVEMBER, 1903. No. 11.

AN excellent farewell meeting was held in the assembly room of the Board, Sept. 17, for the India and Persia parties. Mr. Speer dwelt upon "Because for His name's sake they went forth;" Messrs. Janvier and Forman out of their experience gave wise exhortations; Mrs. Rhea touched us to the quick with one of her peculiarly sunny, bracing talks, and nearly every one of the fourteen missionaries present had an apt word to say. Mrs. Bandy's cheery "We are going *home!*" started the tear in many an eye. The good white head and helpful words of Dr. Wells, President of the Board, were a special blessing to the occasion. He told us that already, at his home in Brooklyn, he had prayed for these departing missionaries and now had come over "to look you in the face," well knowing that deafness would prevent his hearing a single speech. He had enjoyed "seeing the sisters taking part," the realization of something he had tried for years to introduce into his church prayer-meeting.

A ROW of four ably equipped young men, offering the strength of their manhood in soldierly devotion to God's work in Africa, is not an every-day sight, but we saw it at the last of several recent farewell meetings. With them, like a benediction, Mrs. Ogden was going out —the snow on her hair but immortal youth and hope in her voice—for her twenty-ninth year in Africa. Three of the men have but just enlisted; Dr. Silas Johnson we have known already in Bululand, we know the grave he leaves in California, the two little daughters at Wooster; for the war in Africa is not yet over and the Captain is still calling out His recruits. Most appropriate seemed the words which Dr. Brown applied, "What is that to thee? Follow thou me!"

IN the midst of furlough, after eight years of faithful service in Hainan, Miss Kate Schaeffer's health has so seriously given way under the effects of scarlet fever that she has sent her resignation to the Board. While our eyes turn with joy upon outgoing workers, let us not overlook those who reluctantly stay behind, because they bear in their body the marks of the Lord Jesus.

ON the invalid list, by last accounts: Miss Emily Bird of Syria, in the German Hospital at Beirût with an obstinate knee and sprained ankle; Dr. Ford of Syria, after severe illness, recruiting in Switzerland; Miss Tracy of Allahabad, after six weeks in hospital at Calcutta, not yet recovered the use of her right arm which was broken in falling from a horse, last New Year's Day; Rev. E. P. Dunlap of Bangkok, ordered again to Canton for surgical treatment.

THE Board of Foreign Missions appointed Rev. Geo. Alexander, D.D., as its representative to the triennial meeting of the Synod of Brazil, in July, where weighty and perplexing matters were to come under discussion and a rupture was inevitable. Letters from Brazil are full of appreciation of the aid which Synod received from Dr. Alexander's presence, especially by way of mollifying excited feeling, so that when the rupture came, so far from parting in bitterness, brethren of both sides embraced, Brazilian fashion, and as the six seceding ministers (out of sixty to seventy) and ten elders withdrew, those remaining sang in Portuguese, "God be with you till we meet again"—a happy omen.

A DISQUIETING letter has come to hand from Mrs. Pierce Chamberlain in Bahia State, Brazil. On the evening of Sept. 2, the church prayer-meeting was broken up by a shower of stones on roof and windows, and screams of "Kill the Protestants!" The people had been stirred to this by the preaching of a priest, at the beginning of a nine days' Romish mission. In the absence of Mr. Chamberlain, on tour, the church people were most kind to the young mother

and child and the captain of police sent a guard to the mission house. In the very moment of flight from the church, Mrs. Chamberlain went back to close the precious new organ, and one of the women seized the Bible, saying, "We must not leave that."

Our November missionary meetings should be keyed to the note of thanksgiving, because the same report of God's blessing which the Korea Mission has offered year by year is again returned. The marked feature of Korean Christianity is the way that mouths of believers are opened to tell what a Saviour they have found. There is room for intercession as well as thanksgiving, in view of forces which resist the truth in Korea—Shamanism, persecution, Plymouth Brethrenism and Roman Catholicism of an injurious and quarrelsome type.

In North Korea, a large body of consecrated evangelists, men and women, are the mainstay of Christian work and do it entirely of their free will. They have all been developed through training classes, and give good promise of a Church that will be able to stand, should foreigners withdraw from Korea.

Additions to the Church, last year, in the two northern stations of Korea Mission were 1,232 and the actual enrollment of members and catechumens runs over 10,000. Is it any wonder that our brethren plead for "a few more missionaries to oversee this first generation of Christians, while we educate those of them who, in a few more years, will bear the responsibility of the Church?"

Efulen Station, Africa, continues to grow in knowledge of the gospel. In one month last summer Rev. W. C. Johnston enrolled over thirty inquirers.

A Bulu man living about twenty miles from Efulen has put away four women, representing $800, and retained one wife ($200) as the genuine beginning of a Christian life. Most of his knowledge of Christian morality has been learned from black school-boys.

No more harking for those wedding bells in Teheran—they rang in May. Not a tinkle reached us, which explains why "Dr. Jessie Wilson" was printed last month instead of Mrs. E. T. Lawrence, M.D.

A better Prospectus than the Committee has issued for Woman's Work, 1904, one more direct, dignified, tasteful, cannot be found. But it is not offered for admiration; it is out to win! The Committee asks of every one who receives a copy, to win a reader with it. Send for this Prospectus and that for *Over Sea and Land* to headquarters of your Board.

An interleaved edition of *Rex Christus* is out, at 75 cents. Experienced workers know the advantages.

The new Christmas exercise for Sunday-schools is called *His Star in the East*. All good, pictures extra good, and some of the young folks will think the "Stories to be told at home on Christmas night" are best of all. Order from Mr. Chas. W. Hand, Treas., 156 Fifth Ave., New York.

In honor of the United States fleet of eleven ships, which lay in the bay off Chefoo last Fourth of July, our wide-awake friends on shore issued a souvenir newspaper, *The Chefoo Columbian*, four-paged and illustrated. It advertised the sports arranged for "the Fourth," gave a diagram of the town and list of American residents, and presented appropriate short articles relating to things in Chefoo, which were written by young men of the Anglo-Chinese school in charge of Rev. Geo. Cornwell.

A cloudburst proved a serious calamity at Chefoo, China, July 26. What is ordinarily a small rivulet, flowing through the Chinese town, was suddenly swollen to dimensions that swept away shops and carried people and animals down its current towards the sea. About two hundred lives were lost and property damages were estimated at half a million dollars. The mission church and schoolhouse were thrown open to drenched and frightened people and a stove and food were provided for their comfort. Two days after the event, thousands of indefatigable Chinese were digging in the débris in search of valuables, and mule and donkey meat, furnished by the victims of flood, was selling on the ruin heaps.

Bogota, Colombia, is the first mission station to report using individual communion cups.

Our Missionaries in Korea

AND THEIR POST OFFICE ADDRESSES.

Mrs. O. R. Avison,	Seoul.	Miss Katharine Wambold,	Seoul.	Mrs. Wm. N. Blair,	Pyeng Yang.
Miss Mary B. Barrett,	"	Mrs. A. G. Welbon,	"	Mrs. Wm. B. Hunt,	" "
Mrs. C. A. Clark,	"	Mrs. Chas. H. Irvin,	Fusan.	Mrs. Graham Lee,	" "
Miss Susan A. Doty,	"	Mrs. R. H. Sidebotham,	"	Mrs. S. A. Moffett, M.D.,	" "
Dr. Eva H. Field,	"	Mrs. Walter E. Smith,	"	Miss Velma L. Snook,	" "
Mrs. E. H. Miller,	"	Mrs. J. E. Adams,	Taiku.	Mrs. W. L. Swallen,	" "
Mrs. Chas. E. Sharp,	"	Mrs. H. M. Bruen,	"	Mrs. Carl E. Kearns,	Syen Chun.
Miss Esther Shields,	"	Mrs. W. O. Johnson,	"	Mrs. Cyril Ross,	" "
Mrs. H. G. Underwood, M.D.,	"	Mrs. W. M. Baird,	Pyeng Yang.	Miss Jennie Samuels,	" "
Mrs. C. C. Vinton,	"	Miss Margaret Best,	" "	Mrs. Alfred M. Sharrocks,	" "

En route to Korea: Miss Mary E. Brown, Miss Helen B. Kirkwood, Mrs. S. F. Moore, Mrs. M. M. Null.
In this country: Miss M. Louise Chase, Parker, So. Dakota; Mrs. J. Hunter Wells, Portland, Oregon.
In Switzerland: Mrs. James S. Gale.

Around the World Series.

XI. May Days in Seoul.

There is a spreading, one-storied white cottage at the foot of a grassy terrace, near the East Gate of Seoul, which cannot fail to please the eye. A towering forest tree sentinels the entrance and towards the rear stands a mighty Oriental pine, from whose seams and bent branches its yellow gum exudes. The charm of charms is unexpected American clover with which all the air is honey-sweet. One large square bed of it, another perhaps 4 x 15 feet, and no "keep off the grass" sign. On the contrary, little Anna Miller is encouraged to wade into the "rowen" depths and seats herself in a flood of happiness among the thick red heads. This is both a missionary home and a school; the only dwelling of the station which has the Korean partitions, removable and put back-able by magic. All the space thus thrown together provides an ample drawing-room and, therefore, is often in request for social assemblings. So, one evening we were summoned to a reception at Miss Doty's.

"Order" "clean" are everyday watchwords on those premises, and reception night it was a bower. Red Korean roses, a single one here, a spray there, pinned all over the white muslin window curtains, made an effective decoration. Another still more effective was the clustered brown-faced, dark-eyed school-girls. They were always clinging together like a flock of doves, banked now across one corner of the parlor, now across another, yet no one saw them move. They were so noiseless and shy, that you forgot they were anything besides decoration, yet they wore the air of participating and were smiling-faced, as though it were one of the best times in their lives.

To this reception came the United States Minister, Hon. H. N. Allen, and his lady, out-and-out Americans, always the helpful friends of mission interests, of whose beginnings in Korea Dr. Allen was himself *magna pars.* The British Minister, Mr. Jordan, came, the visiting representative of the M. E. Church (North), Bishop Moore, and his daughter, a few business people, teachers in government school, and nearly every American missionary in the city, about sixty guests in all. Men of the Anglican Mission* could not be expected; from nonconformist associations they stand aloof. So large a company and such a homelike festivity may be paralleled at some other mission centers, as Mexico City, Peking, Shanghai, Tokyo, Allahabad, Teheran or Beirût, but they are in striking contrast to isolated stations all over India, Africa, South America and interior China, where half a dozen persons of our race, met at one time, would be a six-weeks excitement. Location in a large or capital city has both advantages and disadvantages.

Within a month from that bright evening, one of the most vigorous guests, whose conversation was uplifting, whose brotherly face was a passport anywhere, Rev. H. G. Appenzeller, was drowned in the Yellow Sea. Within a year, Mrs. Frederick Miller, one of the chief hostesses that night, one of the

* Society for Propagation of the Gospel.

most generally loved of the missionary women, had closed her eyes on earthly scenes.

A Sunday afternoon service in English and Thursday prayer-meeting strengthen Anglo-Saxon ties at Seoul. A children's party brought together nineteen

THE DOUBLE-ROOFED EAST GATE, SEOUL.

American or British youngsters who were large enough to play together, and the only interruption to international amity was a small boy's exclamation that "Canada can whip America any day."

Missionary hospitality overflowed in luncheons and dinners which took us out in *jinrikisha*, day after day, and from which we returned by light of a lantern, or on electric car. The most distinguished of these occasions was a genial dinner party to eighteen guests at the American Legation, where Mrs. Allen's entertainment included an amusing auction. At an hour when New Yorkers are sallying forth to the ball, broad South Street would be almost deserted and silent. We heard the occasional tread of chair bearers, or voices of a group of men, the squeak of a musical instrument over a wall and a sound that seemed never to weaken or go to sleep, the pounding of ironing sticks with which women unceasingly polish the clothes of Korean men. What struck me on first sight as the most unique thing on Seoul streets, and still seems so, was the long green silk coats which the women wear and which have often been described. They pull them up over their heads as they walk, the arms hanging off empty, and hold the sides together with the hand, thus concealing a good part of the face. It is the shield of dignity. Like the crest of nobility, the green coat is authorization of a Korean woman's personal position. Besides, it is her shroud. Particularly if she is advanced in years, she expects to be buried in this garment, and that is the reason she is so careful of it, and if caught in the rain wears it inside out. Were it not for these splashes of green and numerous pansy children, the native streets would wear an unrelieved pallor of men's white raiment and stiff black crinoline hats. Other sights to which my eyes became familiarized were rows of unimportant native shops, where the only things to buy were fans and brass; brush-laden bulls, noble animals which serve for express wagons in Korea; groups of saucy and naked gamins; the Japanese (and only) Bank, and heavy blocks of granite which men and pullies were manipulating for the King's new buildings.

The Presbyterian Mission occupies three principal centers in Seoul, and it was with profound interest that I viewed the oldest of them. Here, in a group of buildings where beginnings were made only nineteen years ago, stands one in which Dr. Underwood* baptized the first† Korean Protestant who received the rite in Korea. I attended service in

* In America, at the time of my visit.

† Church members of this mission now number fully 6,000.

the modest church* and saw a reverent Korean congregation and heard their hearty praises. The famous green coats of the women, hung on pegs along the high wooden partition between them and the men's side, were an odd embellishment. The name of this quarter is Chong-dong and it is quite the "West End" of the city. It is near the West Gate, and is the fashionable section. Here you may see agitated palace guards flying about the streets, with white horse-hair plumes and red roses in their caps. The King's New Palace in which he lives and the newer one which he is building are here, the European and United States Legations, and the large buildings of the Methodist Mission compound. A fine view is had from the high verandah of their girls' school. Looking down upon the royal buildings in progress, the white-clothed Korean carpenters appeared like busy white ants running up and down the scaffolding. One of the teachers told me this school-house was four years in building, and they had *sixty* boarding pupils on *sixty* scholarships. She said they could accommodate a hundred and twenty-five girls if people at home would be liberal with scholarships to that extent! Is there any mission school in the world that could not double its numbers, on that method? To my regret, holidays prevented my seeing this school at work.

Favorable sites for mission purposes are neither so common nor so cheap at Seoul, as a few years ago. Formerly none but foreigners thought of living on the hills in, and surrounding, the city. Now the better class of Koreans has come to recognize the advantages of hill-top homes, and, especially since a part of the Presbyterian Mission property in Chong-dong has been placed in requisition for government purposes, the course taken by the station some years ago seems to have been one of the wisest things they ever did. Some of the members pulled out from Chong-dong and established a second center on the East Side near the great double-roofed East Gate. It is an ideal location, with an open plateau just lifted out of crowded streets, affording natural drainage and outlook towards sunset glories around the head of Puk Han (North Fortress). The quarter is called Yun-mot-kol. Several mission residences are here, a little church—the center of much week-day effort by the women, its matted floor well covered on Sunday—a boys' school, the nucleus of which I saw and which has fast expanded since, and the school for girls. The latter, opened by Mary Hayden Gifford of fragrant memory,

THE EXPRESS WAGON OF KOREA.
Bringing turnips to market.

and started in the only way possible at the time, on scholarships, is slowly crawling in the direction of self-support. Its narrow curriculum will expand accordingly. One of the greatest helps has been Mr. Gale's Reader Series. This is planned so as to provide a short road to Chinese learning, and to teach about four thousand characters without instilling heathen thoughts. Four volumes are out, printed by the Tract Society. In less than three months after using the first volume, the school-girls had learned a thousand characters. Not more than twenty-five pupils are received. The emphasis of training has always been laid upon Christian character and the cardinal points for a useful life. Attendance at 8 o'clock prayers is something to remember. The girls' morning salutation is the Korean curtsey, but as *they* do it, it is like a setting sun, so unanimously — Wordsworth's "forty

* For an interesting account of the building of this church, see *Every-day Life in Korea*, by D. L. Gifford, pp. 196-204.

feeding like one"—so gradually, g-r-a-d—ual-ly they droop, droop, till, arms held rigidly straight, their finger tips touch the floor in approved style and, before you know it, all the while erect, the sun is up again! At prayer they are prone on their faces. Their appearance as a whole, and in classes, affected me as more artless than girls in India, more docile and emotional than girls in China.

The third center of Seoul Station is on the south side of the city, southwest from the east side quarters, and from Chong-dong to which it is nearer, southeast. This location was fixed by the fact of government hospital being here, which has always been in charge of a missionary. The home of the physician, Dr. Avison, is close by and, their garden plots adjoining, the ladies' house called the "Anna P. Jacobson Memorial," is also here. You might have found it one day by following the bicycles. They arrived and continued to arrive, till the piazza was full, an open advertisement of station meeting. This was earnest, long, frank, and Mr. Sharp's position as chairman, I must admit, was no sinecure. Many adjustments required careful attention and monthly reports were presented, all good, especially those on country work.

Evangelistic services were going on every night, for the sixth week, in the large hall of the hospital. Numbers were steady and the service hearty. It was a great surprise to find Korean women freely taking an active part. They would exhort or pray, unseen by those on the other side of the curtain but heard by all. In the same place was a Sunday morning meeting, to which convalescing patients were invited, and Sunday afternoons they were holding a beautiful union service, where I saw three hundred and fifty Koreans from all sections of the city. As their voices blended in prayer and hymn, it was believed they would draw nearer together in heart and lose the "I am of Paul, I am of Apollos" spirit. Most delightful to me of all the audiences here was the Union Bible Class of women, a subject which requires a whole article to itself.

Some four years ago, the King exercised his royal prerogative to divert this hospital property to other government uses, at the same time offering to substitute suitable land as a gift to the mission. Nobody is able to calculate the hours, and the nerve tissue of missionary brains, which have been since expended on this subject of removal, but all is now well settled and the Severance Memorial Hospital is going up on a most populous highway, near the railroad station outside of South Gate. It is a matter for congratulation that this medical work now swings off, entirely liberated from dependence on the favor of a monarch, who, though his early kindnesses to the mission are never to be forgotten, has fast degenerated, especially since the death of Queen Min. The new hospital will be laid out on modern lines, which is well if women nurses are to be employed. The old hospital was a congeries of Korean buildings, generally one-roomed wards with opposite doors. These were reached by stone steps too high for an ordinary woman. Did the nurse find herself lacking a single thing after reaching her patient—an extra bandage or even a pin,—she must go down the high steps and up steep steps to get what she wanted, then down again and again up, to her patient's side. I went to the top of the Great Pyramid easily, and climbed the Russian tower on the Mount of Olives and the highest pagoda in China without special fatigue, but after up-and-down-ing through the Royal Hospital, I was tired out.

On a hill in immediate proximity to the Jacobson Memorial stands the most arrogant-looking building in Seoul, the Roman Catholic cathedral. For hundreds of years it has been forbidden to erect a Buddhist temple in the city, and Protestants, as a rule, aim to build their houses of worship in a conciliatory Korean style. Most of those in country places are simply the low native houses, set apart to chapel uses. The French cathedral is so very large that no royal or government building at the capital compares with it. The approach is by a very high and imposing terrace of stone steps, such as characterize ancient idol temples. Many women in spotless garments, as well as men, were faithfully, and perhaps a little proudly, toiling up to early mass on Sunday morning. The *Société des Missions Etrangères* conducts an orphanage and schools, where hundreds of children looked neat and

happy as we saw them at work and play.

It was through the massive arch of South Gate, out in the vicinity of where the new hospital is to be, that I accompanied Dr. Field one morning, on one of her professional calls. We went by electric car as far as we could and then walked in open country, sometimes through a mud patch, again through a lovely shrub-bordered lane. The family was the ordinary poor sort and their home the typical dull abode. The usual dirty little yard greeted us, with not one relieving prettiness; flies were swarming; the indispensable housekeeping machinery was in full view, the universal tall Korean jars the only presentable objects in sight. A kitchen place opening on the yard was disorderly and forbidding to the last degree, and so poor that it contained but one brass vessel, the rest being of cheap pottery. Hanging from the rafter was a rubbishy, dust-covered budget of rags. "What is that?" and the weather-beaten, prematurely old and shriveled mother of the house answered in all seriousness, "*That is the spirit that blesses our house.*" "Blesses"? Truly "the gods of the heathen are no gods," and they give hard lives to them that serve them. Who could have imagined that we were touching upon the sacred arcanum of the house? This disgusting, germ-breeding rubbish, fit only for the fire, was the exponent of the family religion, and something on the same order may be found in perhaps fifty thousand houses in Seoul. This ignoble fetish, heaps of stones under wayside trees, dancing *mutangs* and blind sorcerers, the small broken-legged metal horse under a grand beech at the turn of the road—steed of the village tutelary spirit for fifty years—at which the cautious Korean woman looks, shakes her head and says, "It better not be moved"—; all the system of wind and water devils in Korea, witness to those ideas which control the religious instincts of the people and which in all crises of their lives direct their action. In a land where there are no sacred books, no religious ceremonials, practically no houses of worship, demonism usurps the place of the Heavenly Father. This is the darkness that covers the people. Oh, send out Thy light and Thy truth, Spirit of all truth!

TYPES ON THE STREETS OF SEOUL.
Soldier in uniform, foreigner with his umbrella, Korean gentleman, and young mother true to life.

Meanwhile the doctor has been in the low, dark, unventilated room where a disappointed mother of twenty years lies on the matted floor, ill, brooding, grieving. "No," she had not taken the medicine left for her. "No," she had not been bathed. "Yes," the Bible woman might stay. So we left her in the care of a clean and kind Korean Christian, who would administer a bath, make her comfortable, and read a gospel lesson to both the poor sick young woman and her toilworn mother, who knew of nothing to do for her relief. Otherwise, we could not so cheerfully have left them.

The greatest surprise I had in Seoul was the day that Mrs. Avison took me and Mrs. Kim to call on one of her Korean friends. The family was prosperous and the woman we were specially going to visit was seventy-five years old, a believing Christian, as Mrs. Avison thought, though not a church member, having learned late in life and being unable to attend public worship. She was the only one of her family who had given ear to the gospel and it was her prayer

that her sons might follow her example.

We reached the gate of their large, substantial home and found—the old lady had been dead a week. It was the day for her burial, a chair for the chief mourner was at the gate. Just inside was the showy bier, with high, catafalque-like top from which gay, fanciful silk and gilt decorations depended; the coffin would rest on a trestle below. In a room a few steps beyond, a company of noisy chair and bier bearers were gulping down quantities of food, preparatory to the funeral march. Standing about in the large yard were the family, servants, neighbors, and children. Two sons, in the height of fresh fashionable mourning, came up and politely greeted their mother's friend. Their long coats were of thin écru grass-cloth, or sackcloth, hemmed on the bottom, which would not be the case if the deceased were a father. They wore very coarse straw rope about their waists and mitre-shaped hats on their heads, which would be replaced by a straw basket-hat, when they issued on the street. They would also hold a cloth, by a string on either side, in front of their faces, which proclaims to all who see them "I have sinned; my mother has died." This is a common sight in Korea. Mourning must be worn for a year, and shuts out the wearer from more or less social and political life as, under the sway of demonism, mourning brings bad luck to many ordinary situations.

At sight of Mrs. Avison, a concubine of the house burst into a flood of hysterical tears and leaned against a post for support. Her baby was on her back and her breasts were open to view, *à la* Korea. This custom shows on what the native woman prides herself—ability to bear and nourish children.

On the piazza a temporary shrine had been arranged. A quaint table stood against the wall, on it a small family tablet wrapped in white muslin. In front of it, a bigger table was covered with sacrificial dishes of food and fruit; in front of that, a low small table on which incense smoked in a brass burner. All three tables were roped round with white cord, a warning to demons to keep hands off. From the piazza ceiling descending to the floor was a handsome red silk banner, bearing Chinese characters. This was descriptive of the dead woman and honorific. Her shoes were placed on the floor, and her staff, a nice one, leaned against the wall. Her pilgrimage was over. The coffin had been sealed up days before, and, covered with a white cloth, in a room off the piazza, awaited the moment of departure. The eldest son told us that tablet and shrine would stand where they were only while the corpse was in the house, and their mother would have Christian burial! This last we were not expected to believe. It was only an effort to say something polite. The funeral feast was sincerely pressed upon us.

We went away from that house thinking sadly how the prayers of the one righteous soul were ended, sure that demonism is deadening and a natural groundwork for bad living, and thrice confident that the light and truth of God's Word are able to scatter all thick clouds of devil worship, and to overthrow the whole system until not one stone is left upon another.

Tastes of Country Work in Syen Chun Field.

Itineration seems to meet the greatest need of women in the country, and it is a work in which I find unalloyed contentment. Since Annual Meeting [about four months previous.—Ed.] I have held eight country classes. I always plan to stay in each place a week or more.

On January 16, Miss Shields and I started on a trip two days north from Syen Chun. There was a deep layer of snow over the landscape here, but before the first night we came to snowless roads. We reached the appointed village on Saturday evening and the women greeted our cold and weary visages with the warmest deeds and words of welcome. One said, "You have so many churches to visit we didn't have faith to ask God to send you to us."

One of the church leaders hastened to inquire whether we would begin teaching that night. We told him that we needed rest so as to be ready for Sunday. "Oh, you are not too tired to come to prepara-

tory service, are you ?" The meeting was fervent in spirit, various ones offering prayer. All pastors, evangelists and teachers were remembered, all Christians and non-Christians in this and other lands, the class for women about to convene in their midst, and they also prayed that everyone might receive some needed blessing on the following day. The women came to this meeting as to all others with no extra wraps, only a band of white muslin tied around their heads, while I kept my heavy coat, hood and mittens on. They listened intently and seemed not to know whether they were warm or cold.

On Sunday at least eighty believing women were present, and twenty or thirty of the heathen. They especially enjoyed having Miss Shields lead them in singing. Perhaps you know how these dear women can *not* sing, and how the farther one travels from the missionary community the farther he finds the singing—sixty, seventy, or eighty miles—off the original tune.

On Monday we began regular studies with fifty-four usually present. They were wide awake and asked questions that might be fitting to those who have studied the Bible for years. It is hard to realize that the Scriptures were unknown by them only seven and eight years ago.

Each day after study hours we went out for a walk. A number of the class usually went with us and kept us talking all the time, answering questions about American customs. On one of our walks, Miss Shields drew a map of "the beautiful country," as they call America, in the snow, and located the homes of Syen Chun missionaries, and again, she drew a map of Korea locating the largest cities. This interested them very much, though they have no idea of what a map is, until a careful explanation is given.

M. Louise Chase.

Miss Chase was at Tyul Sän from December 16 to 23; thirty-two women and four girls were enrolled in class. I was with her five days. This is the place where, last fall, a letter of Miss Chase's, (in which she made an appointment for a class in another district,) was held instead of forwarded, in the hope that she would stop and have the class at Tyul Sän. The women were given a wholesome lesson on the wrong of intercepting letters, but were none the less happy over their class, saying they were glad they had been compelled to wait for now two teachers, instead of one, had come. Their well-worn Testaments and papers upon which references were marked, indicate the real effort they make in studying the Scriptures. Fresh instruction is eagerly welcomed, and it is alike inspiring to pupil and teacher to study the Word together.

Several incidents were noted. A blind young woman, who came with her mother, sat near the missionary's chair, heard everything and remembered everything. Another, bright and sweet looking, was talking to Kang Si, and was having the principal points of our studies written out, in order to *see* and study them, for she was deaf. While studying Matt. xii: 50, the woman in whose house we stayed looked up with a happy face, and said, " Even though a woman has no children or friends, if she is a believer and does the will of God, these words will make her very glad."

One feels the necessity of calling the attention of these women to proper care for the body, especially in the case of children. Miss Chase makes a habit of using Mrs. Noble's little book of hints for mothers, for one lesson. It is often said here that children do not feel the cold, and the poor little things are dressed on that principle. I saw a number of youngsters wearing nothing but a cotton-filled jacket, although ice on the rice fields was thick enough for skating. One small boy thus dressed, his hair falling over a laughing, mischievous face, ran around in church during services and made an interesting, if unusual, picture to American eyes. He would have been more charming, had he been clean and clothed.

A sedate, respectable old lady in Sunday-school, was sitting, arms, neck and shoulders exposed, while she intently examined the inside of her *chogerie*. It was the first time that I had seen a search for—parasites—under such circumstances.

I am very happy to be associated in this northern work for a time. May we be taught to guide these people rightly, and to speak the word of the Lord faithfully.

Esther L. Shields.

Diary of a Week in Whang Hai Province.

[Miss Best spent 93 days of the last year in work outside of Pyeng Yang, including seven country classes.—Ed.]

Chai Chai, Dec. 12, 1902.—Reached here the 10th, instead of 9th, the date set. I could not get horses on the 9th until noon and when I finally succeeded in getting my loads started, the chair coolies struck for higher wages and further delayed me. Miss Snook came to Sai Pyeng Dong at the same time, and we found twenty women assembled there ready to begin study.

I found a good number of women waiting for me also. Three from Kadong went home from the Pyeng Yang class, Dec. 3, stayed one day and came on here, fifty *li*. About forty studied yesterday. They have no means of heating the church and there is no room in town large enough to accommodate all the women, so we have to divide and teach them in two different houses. I take one division in the morning in Acts, the other in the afternoon in Mark, and the Bible woman alternates with me.

I am staying in the home of the leader of the church; he, his wife, two children and his mother compose the household. They go to a neighbor's to sleep; the wife comes over to the kitchen, prepares their meals and takes them back. One has to live among these people to learn a very high type of hospitality. This family has given up not a guest room but their home to me, for a week, and they do it as a matter of course, without a word or look to suggest that they are conferring a favor. There is one room about 8 by 10 feet and a kitchen with mud floor, but it is all they have and, as Korean homes go, is very comfortable. A door and window freshly papered let in the light, and the walls also papered make it cheerful and clean.

Friday.—The women from San Di are specially nice. They are clean and respectable looking and have good minds. Some have not been reading their Bibles long. One wanted to know whether Simon Magus and Simon Peter were the same person.

About a dozen of the Christian men are out in the courtyard of the church, making thatch to re-cover the roof. They make it of the rice straw which has just been threshed. Those who had the straw contributed it, others gave their time to make thatch and put it on. The leader and deacons are directing the work.

A woman of sixty told me this afternoon that her father, ninety years old, comes to church every Sabbath, walking from his home about a mile distant, and not missing a Sabbath since he first began to attend, three years ago. She and her father both walked to Pyeng Yang* and home again, last spring, so great was their desire to see the place where there are so many Christians and where the missionaries live.

In my division this afternoon there were seven young unmarried girls, as "bright as buttons," to use my dear old grandmother's expression. *They* can all read, if their mothers and grandmothers cannot. But it takes some of these dear, ignorant, hard-working mothers and grandmothers to appreciate the bed-rock truths of the Scriptures, and I would rather teach the Bible to them than to the brighter young people.

Sunday.—The leader says there will be more women here to-day. They have been kept at home, getting their husbands' clothing made, washed and ironed, in time for them to go to Pyeng Yang training class, which begins the 17th. The church has been papered with plain white paper and looks very clean. They have a thick layer of straw spread under the mats, to make it warmer, and when the church is filled with people, as it was this morning, it is comfortable without fire. The men were divided into three Bible classes, the women also, taught by the Bible woman, by Yi Si and myself. Korean men talk loud enough to wake the Seven Sleepers, and as the women all want to talk at once, there was a sound of many voices. Every once in awhile, in a lull I became conscious that I was also talking at the top of my voice. This church certainly has plenty of zeal, and I am learning that it is not all of the kind without knowledge, though some of it is.

Sunday Evening.—There were seventy women at afternoon service. The patriarch of ninety years came to see me. He is quite tall, and, like myself, when

* Probably about fifty miles.—Ed.

he wanted to stand up straight he had to get into the middle of the room where the ceiling is highest. His hair and beard are white as snow, but he is as strong looking as a man much younger. He said in a courtly manner that he had heard from the women how much they were enjoying the class and he wanted to thank me for coming to teach them. His name is Mr. Chung.

Yesterday, when taking my afternoon walk, I passed in front of a house where a woman was pounding rice for the evening meal. She came out to the road and spoke to me, and I answered. She turned to a young man standing by and said, "Why, her speech isn't different from ours!" I asked if she had ever been at the Chai Chai church or had heard the "doctrine." She had heard, but she did not want to be a Christian because, except for two sons, she was alone in the world and they could not live if they stopped all work four days of every month. She said it was a hard world, having to work from morning till night and get nothing but hardship and trouble. "Didn't she want to go to a better world after this is past?" The wistful, hungry look came into her eyes that one sees so often here. I think it is the hope of another life, free from the bitter, grinding toil and sore trials which are the lot of most Korean women, that attracts the majority of them to us in the first place. Many come to know the truth as it is in Jesus and their faith, together with the love they bear their children, becomes the brightness of their lives.

Monday.—Two women from Pan Suk begged me to go home with them, saying there were nearly a hundred women in that locality who either were Christians or wanted to know more about the religion, and there had never been a class for them. I had to tell them there are more places calling for us than Miss Snook and I could visit if we spent all our time in the country; besides, the station has already decided at which places we are to hold classes this year. They told of an old woman who lives alone in a little house a few miles from Pan Suk. She heard the gospel from some one, attended a service and got a hymn-book. Though she cannot read a word, she learns one verse of a hymn on Sabbath from hearing it at the church, and comes back the next Sabbath, knowing it perfectly. She has learned the whole of three hymns—the "Hallelujah Song," "The Lord will Provide," and "Nearer, my God, to Thee." Every Sabbath this old lady, bent almost double with the weight of years, comes to church, sometimes wading streams to get there. When Mr. Moffett went out to that district, he baptized her, "because," they said, "he believed she had been taught by the Holy Spirit."

Tuesday.—Have decided to go on to Surul to-morrow with Kim Si and Chung Si, spend the night, and start for home Thursday. I have a big bunch of mistletoe to take home with me. Its common name here is *kynool sari*—"Living in winter." It grows luxuriantly on the oak and chestnut trees in the mountains which surround this little valley. The farmers are plowing. This time last year, Miss Snook and I were out in weather twenty degrees below zero, and these days are like spring.

Wednesday.—I have just had the last lesson with the women, a Bible reading. Paul's words, "I *know* whom I have believed," found response in the hearts of some and brought the quick flash of gladness to their eyes, but some of them do not *know* yet—they are just learning. Oh, that they *may* learn to "know Him and the power of His resurrection and the fellowship of His sufferings!"

All the women have been lovely to me and have done everything to make my stay among them pleasant. Of the fifty-five enrolled, all but four could read, at least half of them having learned since my last visit in October, 1901. Nine who attended were from a distance and paid their board here. The others lived in Chai Chai or from three to ten *li* away and came in each morning for the day.

The people of the church would not accept any pay for the board of my Bible woman and "boy," nor was I allowed to pay for the charcoal, eggs and chicken that they had furnished me. It does not seem right to accept such things from them, given out of what seems to us their poverty, but not to accept is to hurt them, so I take what they give me.

Surul, Wednesday Evening.—In the early afternoon we bade good-by to the women at Chai Chai and set our faces toward Surul in the teeth of a biting wind blowing straight from the sea.

Amah had to get down from the horse and walk in order to keep warm. I was wrapped to my eyes but was chilled through. We went into the schoolroom and warmed ourselves, and before dark climbed a hill back of the town from which we could see the ocean. Some of the school-boys who were with us informed me, no doubt with a view to my utter confusion, that it is "without end or limit."

With the exception of Kim Si and Chung Si, none of these women have ever attended a class. Not more than four of the fifteen present this evening, who said they were believers, can read.

Pyeng Yang, Dec. 19. Reached home at noon to-day. *Margaret Best.*

Building Up the Church in Korea.

On Thanksgiving Day, last year, Mr. Bernheisel pulled into Pyeng Yang in time for dinner, after a six weeks' itineration in which he covered over 500 miles, sometimes on a donkey but mostly on foot. He had baptized 69 adults on this trip and received 101 catechumens. He is Christian Endeavor missionary of Chicago Presbytery.—ED.

During the last six weeks I have held three classes for Bible study in as many country places. Each of the classes was interesting and profitable. On several evenings we had open discussions on certain questions of interest to the church. One night after discussing the subject of family prayer, I asked all who would promise to conduct daily family prayers hereafter to rise, and was delighted to see about thirty men stand. Ten days later at another place I made the same request and about forty men arose. We can hardly estimate the influence for righteousness that such a course may produce. It will bring the family together at least once a day, a thing that is practically unknown in the Orient. The women are very lightly regarded here. They eat apart from the men and there is consequently very little of that family life that is a peculiar and blessed feature of Christian civilization. Little by little it is being introduced into the Christian community. One of the most noticeable changes that comes over a Korean, when he becomes a Christian, is in his treatment of his women folks.

I was called to help a group select a site for a new church. They had chosen a fine site on a high place and had started to work, but were prevented by two old men in the village below. The men declared that should the church be built on that spot the singing would disturb the souls of their ancestors, who were buried a short distance back, and would cause the ancestral spirits to leave. This would be certain ruin to the family. Then, too, just across the valley was a tree inhabited by evil spirits who would be offended. Still more, the church would be visible from their own houses, so the only thing to do was to build in a low field at the foot of the hill. I reasoned with the old fellows awhile and, thinking that their objections were purely sentimental, ordered the men to commence work. No sooner done than the old men flew into a rage. One of them, declaring that he would kill himself, rushed into the house and presently came out with a knife and he actually did cut an ugly gash across his breast. Had we not taken away the knife, he might have carried out his threat. Meanwhile the other old man had picked up stones and was making a target of the workmen, which resulted in a general decampment. Of course I offered to capitulate at once. We tried several other sites only to have them resisted by others and finally decided to postpone action for awhile. The last I saw of the place, the women of the house were sitting on the proposed site with several dangerous-looking weapons in their hands.

The Christians were also trying to get some tile for the proposed church, but not being able to find any for sale determined to burn them. But tile cannot be burned without permission of the magistrate, so the leader went to see the magistrate and the request was refused. I told them to come to Pyeng Yang, and I went to see the Governor the other day and got the required permit. This will give you an idea of some of the difficulties these people have in such simple matters as building a church.

Our theological class of six students is studying here this month (April, 1903) and I have an hour a day with them. The interesting fact was brought out

that one of the men was a member of the crowd that stoned Dr. Moffett through the streets, when he first came to Pyeng Yang some thirteen years ago.

Our winter training class for men was the largest yet; total number, 713. Many came from long distances and but 23 received any financial assistance. I taught the Gospel of John to the fourth class of 120, and enjoyed it very much indeed. There were about 1,200 present, mostly men, so that the audience itself was enough to inspire one to his best efforts. *Chas. F. Bernheisel.*

Not All Smooth Sailing in Korea.

Extracts from Report of Rev. F. S. Miller, for 1902–1903.

At An Song,* a new magistrate required the Christian servants to build walls and do other unnecessary work on Sabbath. Most of them had evidently joined the church because the former magistrate favored Christianity, for they had made up their minds to leave us, especially because we had not interfered when the new magistrate discharged his head servant because he was a Christian. Some had been drinking; in fact, the whole group had been going back for a year. We cleaned up the church roll, disciplining those who had fallen away and removing one vice-deacon for drinking. Soon after we left, they went bodily over to the Plymouth Brethren and sent us a letter telling us not to come again.

At Chang O Wan, there was evidently a worm at the root of their spiritual life. At my last visit the catechumens expressed much disappointment because I did not baptize any, and because I refused to attempt the release of a man from jail. On the next visit of Helper Yi they gave him an ultimatum, "Will you ask the *moksa* to get Cho's cousin out of jail or not?" Yi said it was no use, the *moksa* would not do it. So they held a consultation and told him to go. They are Plymouth Brethren now.

In all such cases we have found that these false professors stood like a wall between us and the other people to whom we preached, and now that they have left us the purity of our gospel has been emphasized. So we work on in hope that those who really want eternal life will come to us; they know that is what we stand for.

At Sai To we had about the same experience: a dead church and no reason that we could get hold of and cure. Finally, several men were arrested and asked us to pay their fines. We refused and, a day or two after we left, a "Plymouth Brother" came over and went from house to house urging the people to join them, saying that the Japanese missionary would give them political assistance. Most of them went over, and from that time the hidden disease began to show itself in drinking and Sabbath-breaking. Finally some fifteen of the more earnest ones saw the trend of things, determined to seek our spiritual help again, and asked Helper Kim to visit them. He reports a hopeful revival in the village.

Several groups in Southwest Kyeng Keui Do gathered when we visited them, put on an appearance of life and relapsed into their ordinary state of death as soon as we left. After many fruitless visits, we told them we would not visit them again until they repented and sent for us.

The statistics of this field now stand: Groups, 10; old members, 87; new members, 23; catechumens, 48; suspended, 16; dropped, 38; died, 1.

* South of Seoul and in the same province.—Ed.

Women's Class at Syen Chun.—May, 1903.

Two hundred and sixty-two attended. Some of them were very footsore by the time they reached us after their many days of travel, but they seemed quite satisfied with what they received. "Why," one woman exclaimed, "they actually teach us *singing!*"

One evening was devoted to discussion of the care of children, particularly infants, and a model outfit for a new baby was exhibited. "Surely," said the speaker, "any woman can gather together these few things for the baby's comfort before it comes." "Yes," they agreed, "even a very poor woman could do that much." (*Note:*—Since the class

closed one of our Christian women has a new baby, and awaiting its coming were five diminutive waists, besides other articles, which is just five more than the usual number provided.)

Another evening, the moral and spiritual training of children was discussed. This is much needed teaching, even among Christian women. They know nothing of how to train their children and seldom show any tenderness toward them. One woman exclaimed, with tears, "My children are almost grown and I have never said a tender word, nor done one kind thing for them!"

To quote from Miss Shields' report to the station:—"One of the church helpers gave a lecture on hygiene (previously prepared by Dr. Sharrocks). He asked them not to upbraid him because he told them some things unpleasant to hear, and said that the ideal could not be reached at once, his own house was far from what it should be, etc. Near the end he remarked that there were so many things to say he could not tell them all. One eager old lady, who had listened with many approving nods, leaning forward exclaimed, 'Oh, do tell us all!'

"Reception day at Mrs. Sharrocks was a pleasant occasion, and the women seemed to thoroughly enjoy the 'sight-see.' A musical programme and Korean refreshments were provided. The blind woman from Ha Kam seemed to realize keenly her deprivation and turned her face to the wall and wept, because she could not *see* what was of so much interest to others. Such a crowd of women coming for instruction is a problem. Many urgent invitations were given us to visit the groups from which they came."

And so the class closed and the women turned their faces homeward for another year of their hard, toilsome lives. They went with the desire to lead more earnest Christian lives, for, as they say, "This Gospel makes the rough places smooth, and we should never grow weary of doing the will of Him who did so much for us."

Mary Ames Sharrocks.

The Korean Religious Tract Society.

[Dr. Vinton is Secretary of the Society.—Ed.]

The press is as much a strategic point in Korea as elsewhere, and this Society is the agent of supply for much more than three-fourths of the literature, outside of Scriptures, which we use in our mission work. More than thirty of us* are among its officers and committeemen. An Examining Committee of seven yearly gives careful examination to some forty manuscripts, involving much knowledge of divers practical subjects as well as close familiarity with Korean and Chinese.

Our mission has no printing press (except the little one at Pyeng Yang), but we have a pecuniary interest in that of the Methodist Mission here at Seoul. Nevertheless the larger part of the printing of this Society has to be sent to Japan. . . The vernacular literature is almost wholly the output of the Bible Committee and of this Society, and we never have been able to come anywhere near supplying the call for this literature.

The Tract Society dealt only with religious books until two years ago. But there has developed a great interest in educational progress, and text-books and works of general information are in demand. We have on the market four Chinese Readers by Mr. Gale, an Arithmetic by Dr. Field, and a book of "Advice to Mothers." Among manuscripts in transition are geographies of two grades, "Hygiene" by Dr. Wells, a Handy Encyclopedia, a Botany by Mrs. Baird, a Zoölogy, and others. We keep on sale publications of the S. D. C. K.* of Shanghai, and nearly fifty religious publications form the domestic list of our stock. So much has the Society grown that the uppermost issue in its affairs just now is the erection of a Tract House.

One of our difficulties is to get the right material to print. The Society would be very glad to learn the title and publisher of just the right book on electricity to translate into Korean. So in regard to other scientific and general topics. There is a large class of young men in Korea who can be best held to, and drawn to, Christianity by such literature, free from slurs on the Bible. *C. C. Vinton.*

* Missionaries of all denominations.

* Society for Distribution of Christian Knowledge.

KOREA.

MRS. WM. B. HUNT wrote from *On the Tai Tong River*, 100 *li* from Pyeng Yang, Aug. 31:

We are taking our vacation on the Tai Tong River. Each family hired one of the long boats used for carrying brushwood; on this was placed a rough frame which supports a straw thatch roof, and coarse muslin serves for the sides and ends of the little room. It is a veritable houseboat. These little white houses look very funny moving along. We travel until we come to a good sandy spot, and then tie up for a while. Some morning I have Mrs. Baird for a neighbor, while on the afternoon of the same day I may have Mrs. Lee. Young and old have enjoyed wading, digging holes in the sand and piling up stones, and all will go back better fitted for the fall work after this little outing.

We have had some heavy rains, the river rising twenty feet in three days, but with the exception of a few leaks our little boats have been dry. As we slowly move along, rumors of our coming reach the villages and the people come down to the bank to have a look. Two old women came up close to the boat the other day, where they could peep in, and staring at us said: "Why, they are *people!* They are real people. Look at that woman laugh back, as I laugh at her."

This experience has not only given us but the Koreans with us, an opportunity to witness for Christ before the boatmen, a class of people whom otherwise we would not meet. As the Koreans have prayers together, I notice the boatmen are attentive listeners, and late in the night I have heard them urging on the boatmen to believe. As a result two or three of the men have been getting tracts and song books.

THESE CHRISTIANS ARE AN EXAMPLE

to me, many times, in that when they meet together, their conversation partakes of the things of God, where we talk of the things of the world. One hot day not many weeks ago, I was in the house sewing when I overheard the conversation of two workmen who were cutting weeds in the rear of the house. One said, "Such a hot day as this I never did see; I certainly cannot survive it." The other replied, "My brother, just think of the New Jerusalem, where everything is at peace—no work, no suffering—and you will forget the heat."

MRS. S. A. MOFFETT wrote from PYENG YANG, July 28:

This year the results have thrilled us more than ever with joy and thankfulness, and made us realize anew the wonderful work of the Spirit of God among this people.

EIGHT HUNDRED AND SIXTY-FIVE ADULTS

have received baptism in the Pyeng Yang district, and the City Church, after sending off five chapels into neighboring villages, has still a larger membership than last year.

At the baptismal service in May,

A WHITE-HAIRED MAN

was present who had arrived from the country and expressed great regret that he had not known of the examinations, so that he too might have been received to the church that day. He had been a catechumen for a long time but, as he travels much about the country, had never been in the city at the right season to receive baptism. He was asked to come the next day for examination, and when told that he could be baptized at the prayer-meeting, Wednesday evening, his face beamed with delight, "because," he said, "then I can start away at once. I have

A BROTHER OVER EIGHTY YEARS OLD

in one of the southern provinces and I want to go quickly and preach to him."

Some sixteen miles north of Pyeng Yang is a country group which is showing considerable growth and new strength. Mr. Moffett went

out there recently, spending several days in examining catechumens and visiting the six associated chapels in near-by villages. Thirty people were found ready for baptism; in the county of which this town is the center, forty-two were baptized and twenty-six received as catechumens. Two new chapels have sprung up in connection with this work.

The political prospects of this little nation are darker than ever. Only in the church work is there brightness ahead, and that prospect is brighter than ever through the abundant gifts of God's grace.

HAINAN, CHINA.

Mrs. J. C. Patterson wrote from Nodoa, May 30:

The woman's prayer-meeting is attended mostly by Christians. The old faithful Bible woman, or her daughter, interprets for me, as most of them cannot understand Hainanese, but speak Hakka. Sunday I have a class of girls from 16 to 20 years of age, who need to have the most made out of the time, as they will soon be marrying and some of them go into heathen homes. Engagements made for them when they were children cannot be broken. The mother of one girl is anxious to have her daughter become a doctor among these Hakka women. We have explained to her how Sit-moe must study here for several years, and must then go to Canton to enter the Medical School, and must remain unmarried until she completes her education. I believe the mother quite consents to this. This same woman tells of herself how, before she became a Christian,

SHE KILLED HER BABY GIRLS

either by choking or drowning. Should not such a change cause us to praise God for the power of His gospel to make a new man of us?

Last week a middle-aged woman died. She had spent a great deal of money in worship of devils, to cure herself. Finally she decided to try the foreign doctor, who relieved her considerably and she returned home. From this time until she returned in her last illness, she has been a very earnest inquirer, and desired baptism, but was put off, as she had very little Bible knowledge. One thing she seemed sure of: that she no longer believed in worshiping spirits, and earnestly trusted in God and His Son. She asked permission to leave the hospital, and the doctor consented, but the jolting of the sedan chair was too much for her weak heart, and just inside our compound gate she ordered the chair put down, and in a few minutes fell in her son's arms. The doctor and Mr. Patterson carried her to the morgue. This was a great object lesson, as the Chinese think it very unlucky to carry a corpse. Her husband wanted her to have a Christian burial. So, often, those pass away who seem to believe but have never received baptism.

Work at one of the out-stations nine miles from Nodoa is progressing. Mr. Patterson goes down every Sunday morning and holds a service, returning in the evening. Last Sunday there were four applicants for baptism, of whom two had not worshiped idols for five years. Although it has not been our joy to see a large number confessing Christ, the few who have come make us zealous to labor on, leaving the harvest to Him to whom it belongs.

INDIA.

Mrs. J. C. R. Ewing wrote from Lahore, June 17:

We are longing and praying for more help all along the line, but especially to take hold upon the districts. They are sadly needing our earnest efforts. My husband, Dr. Griswold, and Mr. Velte have had many talks about the possibility of having the older men free for district work. The college is on the top crest of the wave now, with 390 pupils. Have you heard of

THE NEW DEPARTURE

in the college? There are four young Indian ladies in the freshman class. Three are Christians and the fourth comes from a Brahma Somaj family, but passed the entrance examination from the Isabella Thoburn College in Lucknow. The way this new step was taken was that Miss Keay of the Girls' School* has been for years struggling with her committee, to be allowed to open college classes, and just this spring had got permission, when she went down with fever and was sent off home. In the meantime, my husband who is Hon. Secretary of the Z. B. M. M. in this province, offered to try this experiment. One young woman is daughter of a government official much honored by all, and an elder in the Ferozepore Church. Another is the daughter of a physician in the Government Medical Service, belonging to the Church of England. The principal gave an address to the students the day before the girls entered and, in the course of his remarks, observed that if there was the slightest rudeness shown these young ladies, any staring in their direction, or any intercourse whatever attempted, the student so transgressing would be instantly expelled.

* English school of the Zenana Society.

HOME DEPARTMENT

TWENTY QUESTIONS ON REX CHRISTUS.—Chapter I.

One excellent method in studying missions, whether in a study class strictly or a missionary meeting, is to round up each lesson with review questions. These need not always be asked by the leader, but by members in turn. As one among many possible lists, the following questions are offered upon the first chapter of *Volume III, in the United Study Series:*

How many provinces in China Proper? Compare their area with the United States.
What section of China was first settled? What is the population?
Mention conspicuous physical features of China. (Pages 2, 5, 7.)
How does Chinese history compare with that of their neighbors? Name one respect in which they differ from other peoples.
In what directions do the Chinese show superior skill?
What minerals most abound in China? Which is a monopoly of government?
How old is China? What was the earliest historical dynasty, and with what European epoch was it contemporaneous?
What great man succeeded the Chou kings and to what European is he likened? What famous erection marked his reign? Why is he detested by scholars?
Which dynasty, and what Emperor, ruled China when Jesus was born?
Name chief events of the Han period. What has been the evolution of book-making in China?
When was China the most civilized country on earth? Mention events of the period.
What was the capital city of the Sung dynasty and for what is their period notable?
Who were the first foreigners to rule over China?
What Venetian traveler visited China?
Who built the Grand Canal?
Enumerate facts about the Ming Emperors.
Who are present rulers of China, and how and when did they get the throne?
Compare the second Manchu Emperor with his French contemporary. What works did he accomplish?
With what nation was the Opium War fought? When and how concluded? Chief results?
What other military events marked the nineteenth century in China?

Two sets of leaflets have been prepared by T. H. P. Sailer, Ph.D., containing suggestions to leaders of classes in *Rex Christus.* These are in two grades and provide a separate leaflet for each lesson. The Elementary Grade set is intended for those who have no access to books of reference, and contemplates eight sessions of the study class, including the organization meeting. The Advanced Grade requires ten lessons and makes use of reference books, particularly of the China Reference Library.* These and other helps will be sent free—*to Class Leaders who agree to fill out report blanks* at the close of the course. Address T. H. P. Sailer, Educational Secretary, 156 Fifth Ave., New York.

* See August issue of WOMAN'S WORK FOR WOMAN.

WHAT YOU CAN DO FOR US—FROM THE MISSIONARY'S STANDPOINT.

BY MRS. JAMES H. PETTEE.*

When I calmly sit down to think of telling Americans what to do for missionary women at home for a furlough, my heart fills immediately with the memory of the loving, kindly deeds which made my stay in the homeland so happy at the time, and so fruitful later. What better can I do than to jot down some of the ways in which I was helped? First, and most of all, the missionary needs sympathy. The America she comes to is not the America she left ten or even five years before. The longer the absence, the longer it takes her to get ready to be really benefited by the change, and to gain the strength and inspiration from contact with the stirring life of the homeland. She needs time to get her bearings, to adjust herself to the new and changed conditions. Busy as her life has been in the foreign field, every hour of every day full to the brim, she has not lived in the rush of electric cars, steam whistles and crowded engagement lists. She is tired, body and mind, and she needs time to catch on, and sympathetic help while she is adjusting herself.

* Missionary of the American Board (Cong'l Churches) at Okayama, Japan.

But idleness is not always rest, and she craves sympathetic interest in her work, not only because it is hers, but because it is part of that bringing of the world to Christ which is your privilege as well as hers. She is glad to speak of it in public and private, and more glad of questions and suggestions which may make her story more interesting and helpful to her hearers. The general subject is so large, give her the help of skillful questioning to draw out the things you most want to know.

When she has something to say, give her time to say it. When she has left her children or her study or her sewing even, and ridden hours or only half-hours to go to a missionary meeting of an hour's length, is it quite fair for the leader to take forty minutes for the opening exercises and reports, and give the missionary only fifteen or perhaps ten minutes for the talk she has carefully thought out and prayed over? It may seem strange, but it is true, that within a hundred miles of Boston there are places where such an experience has not been unknown.

Nowhere in the wide world are there such homes as in America, but the missionary woman's American home is likely to be "spelled with a big H," and while she thanks God every day for the comfort and convenience of it, and blesses the noble women whose generosity and love have made it a possibility for herself and hers, yet the glimpses of your beautiful American homes, my friends,—you have no idea what *that* means to her. Entertain your missionaries; they will bless you for it and thank you for it, not only then but long months afterward, when their own house may be the only Christian home in a crowded city.

All kinds and sizes, shapes and styles, of entertainment are interesting and helpful: the elegant lunch, with its bewildering array of forks and spoons, the very names and uses of which are unknown, where the green missionary watches her hostess with "the tail of her eye," lest she disgrace herself by eating her soup with a coffee spoon, and secretly wishes she could replace all those unfamiliar wonders with a single pair of chopsticks for each guest; not less enjoyable is the quiet home of three or four rooms, where over the dish-washing in the tidy kitchen the hostess and guest work and talk together, till in the heart of each springs up a new and wider love for God's children on both sides of the sea.

Give the missionary stranger within your gates the sympathy of your hearts, the hospitality of your homes, and also a share in your church work. She has much to learn from you of Sunday-school teaching, of mothers' meetings, of Christian Endeavor Societies, of settlement and home mission work, and of other parts of the Lord's vineyard besides the little spot He has given her to till. You may not think much of her help as help, but she thinks much of the companionship in work, of the new ideas and methods which she can use later in her far-away home, and she will gratefully remember how you "took her in."

Another side of the question I hesitate to touch. I think, without exception, all missionaries find it hard to get along on the allowance, not ungenerous, which our Boards give their workers while on furlough. It gives them the necessaries and many comforts, but the luxuries,—the books, the lectures, the concerts,—these things for which they have been starving for years, they see now as unattainable oftentimes as if they were in the heart of China or the wilds of Africa. The children must be clothed and educated, and the mother's old-fashioned gowns, her shabby bonnets and worn gloves are a daily trial to her sense of the beautiful. Even as I write, my grateful thoughts turn to those dear friends who brightened my life with tickets for the Symphony and the "Messiah," the book I had longed for, the warm winter cloak,—a comfort even yet,—the pretty gown which a few hours' work made so fresh and serviceable, the fresh gloves, for lack of which I must have missed a reception,—all these and more, for which my hearty thanks again.

Just one thought more and this in the line of "don'ts." The older mother is there to start her children in their school life, and to leave them, often among strangers. Don't say to her, "How can you leave your children? I couldn't do it." Your missionary smiles as bravely as she can but shrinks as if you had

struck a blow upon her bleeding heart, and her soul longs to cry out: "No; *you* can't and *I* can't. Oh, God, why must it be?" and, perhaps, cries herself to sleep that night, praying for strength to face it.

Dear friends, I end as I began,—give your missionary your sympathy and your love. Your part of the battle is in many ways so much harder than hers, and she appreciates it. She would rather work at the front many times over than raise money at home for missions. While she is with you fill her full of the good things you have so abundantly, and she will work at her post more courageously, more effectively, more earnestly, as the representative of women of the American churches. God bless you every one!—*Life and Light.*

SINCE LAST MONTH.

ARRIVALS:

Sept. 13.—At New York, Rev. and Mrs. Walter H. Semple and children, from Mexico. Address, 2322 Seventh Ave., New York.

Sept. 19.—At New York, Mrs. Lewis F. Esselstyn and two sons, from Teheran, Persia. Address, Lansing, Mich.

Sept. 26.—At New York, Mrs. W. E. Finley and three children, from Brazil. Address, Midway, Ky.

DEPARTURES:

Sept. 14 (about).—From Tonica, Ill., by rail, Mr. Robert A. Brown, to Mexico Mission.

Sept. 15.—From New York, Rev. and Mrs. Jesse S. Smith, to join the Chili Mission, S. A.

Sept. 17.—From New York, Dr. Mary R. Noble, to join the Punjab Mission, India.

Sept. 18.—From New York, all for India:
Marcus B. Carleton, M.D., and family, returning to Sabathu.
Rev. Walter J. Clark and family, returning to Ambala.
Rev. and Mrs. Chas. H. Bandy, returning to Fatehgarh.
Miss A. Adelaide Brown, returning to West India.
Mr. Christian Borup and family, to join the Punjab Mission.
Rev. Frederick J. Newton, to join the Punjab Mission.
Miss Mary C. Helm, to join the Punjab Mission.
Dr. Nellie Binford, to join the Furrukhabad Mission

Sept. 19.—From New York, Miss Elizabeth V. Prentiss, to Furrukhabad Mission, accompanied by her aunt, Mrs. Prentiss, who is not under appointment.

Sept. 19.—From Philadelphia, Rev. Wm. A. Shedd and family, returning to Persia.

Sept. 29.—From San Francisco, Rev. and Mrs. J. E. Shoemaker, returning to Ningpo, China.
Rev. Wm. J. Leverett, returning to Hainan, China.
Rev. and Mrs. S. F. Moore, returning to Korea.
Miss Helen B. Kirkwood, to join the Korea Mission.
Marion Michael Null, M.D., and Mrs. Null, to join the Korea Mission.
Rev. E. Wade Koons, to join the Korea Mission.
Rev. and Mrs. Roy H. Brown, to join the Philippine Islands Mission.
Miss Mary B. Cooper, to join the West Japan Mission.
Miss Alice H. Skinner, to join the Hainan Mission.

Sept. 29.—From New York, Mr. and Mrs. Adolph Krug, to join the Africa Mission.

Oct. 3.—From Philadelphia, Mrs. J. J. Lucas and daughter, returning to Allahabad.

Oct. 10.—From Philadelphia, all to the Africa Mission:
Mrs. T. Spencer Ogden, returning to Libreville (Baraka).
Silas F. Johnson, M.D., returning to Bululand.
Rev. Lon D. Heminger, J. Emil Blunden, M.D., Mr. Francis B. Guthrie, to join the mission.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome at each meeting.

November. Prayer Union.—*Medical Missions.*

EACH officer of our Home Department has been busy during the summer months planning for the fall and winter campaign. The autumn letter, which has by this time been received by Presbyterial presidents, gives the present condition of the different departments. Let special emphasis be placed upon the following closing paragraph of the letter:

"Our Treasurer makes the unwelcome statement that at this date we are $1,700 behind the receipts of a year ago. We are not anxious on this score, for we think it means only that certain Presbyteries are slow in sending in their contributions, but it does not look well on our books, nor is it an inspiring note to sound at the fall muster. By next month we hope to report that the deficiency has been more than made good. Last year we urged the raising of $160,000 as regular income. Without other inducement than the plain statement of needs and the quickening of the conscience of givers, receipts from the living rose to $162,000. Now with the Board's importu-

nate call for more missionaries (we would never dare to refuse a good candidate for lack of funds) and the record of last year before us, what shall we say? Are you not ready to agree that the smallest amount at which we should aim is $165,000? This would keep us all up to the mark which is in plain sight, and yet would not hinder those of large faith, impatient of such restraints, from passing this bound as too limited for the work we have to do. *We therefore affectionately and with the confidence inspired by experience and hope, offer as our financial aim for 1903–4, $165,000 as the gift of our living membership, and count on your indorsement and necessary co-operation.*"

THE following is the list of the new missionaries of our own household who have by this date reached their respective fields. Pray earnestly for them. *China*—Miss Alice Carter, Peking; Miss Elda G. Patterson, Canton; Miss Lois D. Lyon, Central China; Dr. Margaret H. Bynon, West Shantung; Miss Manuella Morton, Ningpo; Miss Alice Skinner, Hainan. *India*—Dr. Mary Noble, Miss Elizabeth Prentiss. *Japan*—Miss Anna W. Jones, Miss Mary B. Cooper. *Persia*—Miss Mary E. Lewis. *Siam*—Mrs. Grace Mitchell Franklin. *S. America*—Miss Johanna Blinka, Colombia.

OUR beloved Mrs. Phœbe Ogden once again turns her face—beaming with joy at the very thought—to Africa. She was appointed in 1857 but spent about twenty years since in America. Let the prayer of faith ascend for her.

WE were happy to welcome in Philadelphia when sailing from this port, Rev. and Mrs. Wm. A. Shedd and children and Miss Cochran of Persia, also Mrs. J. J. Lucas and daughter, returning to India. A late letter, written in Germany, from Mrs. B. W. Labaree tells of her greatly improved health and her expectation of returning to Persia at an early date. Very happy news this to her many anxious friends.

OUR own Miss Jessie Wilson, M.D., of Persia was married May 20 in Teheran to E. T. Lawrence, M.D., and they are happy in their medcal work at Kazvin.

UPON KOREA: The newly revised *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Girls and Women of Korea*, 2 cts.; *Illustrated Programme*, 5 cts. per doz.; *Home Life in Korea*, 2 cts.; *Hospitals in Korea*, 3 cts.; *Schools in Korea*, 3 cts.; *Kim Long Tun* (a Hero), 2 cts.; *Little Disappointment*, 1 ct.

People and Places on the Foreign Field, 10 cts., is our new picture book, No. 3. The former editions sold so rapidly that they were soon exhausted, and this one meets a large demand.

Rex Christus, 30 cts. paper, 50 cts. cloth; *Twenty-four Pictures illustrating the Outline Study of China*, 25 cts. *Year Book, 1904*, 10 cts.

MRS. GEO. P. PIERSON has sent a quantity of very pretty book markers made by Christian Japanese women, to be sold for the benefit of their church building. They are about six by one inches, covered with Japanese crêpe, on which is printed a text of Scripture in Japanese. Price, 10 cts. each. Order from Mrs. B. B. Comegys, 4054 Spruce St., Philadelphia, Pa.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

IN a private letter, a newly appointed missionary about to sail from San Francisco says: "We laugh at one of the missionaries, telling her she makes a good agent for WOMAN'S WORK FOR WOMAN. Several asked her to write to them, and she said they could learn all about her by taking the above mentioned magazine; several subscribed on the spot."

A MISSIONARY in North Japan says: "I intended to write you the first thing this morning, but picking up the August WOMAN'S WORK, something caught my eye on the first page, and I read on until I had finished it." If the members of our Auxiliaries would read this magazine as the missionaries do, they would soon double their subscription lists.

A WORD or two to C. E. leaders, also extracts from letters, which may help other chairmen: "One of the most active workers said this week the missionary meetings are the best that we have now, and that she used to dread them; there never seemed anything to say. Now we haven't time for all." Notice this especially, not only C. E. but other leaders: "The motive of the present Missionary Committee is to create such an interest in the different fields and the work that they will want to know more and to continue the work on a larger scale. It is our purpose to present at each meeting some item of missionary interest. The chairman is to see that there is something without fail." Says another letter: "At our last monthly conference the Missionary Committee reported that it felt the need of a library and recommended that a portion of the revenue of the society be laid aside for that purpose. Of course we had asked God for wisdom and guidance in our work, but when after a few moments' talk a motion was made to devote one-fourth of our revenue to that purpose, I was fairly dazed. I did not expect God to answer so quickly."

IF our giving continues during the last half of the year at the same rate that made the first five months notable, the $100,000 mark may be easily reached, but about a thousand dollars of our increase has been in legacies. Let us have a 20 per cent. advance from the living.

A BOY whose parents are exchanging home for foreign service, asked his father, "Why are not our names in the *Year Book?* People will pray for you and mother, but not for sister and me. They'll not know that we are there." Let us not forget to pray for those little ones whose names, not on earthly pages, are "written on His hands."

OUR Field Secretary, on her tour through Mexico, found "roses all the rosy way;" the mere story of the loving kindness with which they were lavished upon her made her home-coming fragrant. But the stories she has told of the heroic fidelity of Mexican Christians and of the wisdom, gentleness and zeal of the missionaries are far sweeter.

HELPS for this month are: *Historical Sketch*, 10 cts.; *Schools and Colleges*, 4 cts.; *Hospitals*, 3 cts.; *Girls and Women of Korea*, *Kim Yong Sun*, *Home Life*, *Little Disappointment*, each 2 cts.; *Village Work in Korea*, 1 ct.; *Fifteen Years in the Korea Mission*, postage, 1 ct. The new *Year Book*, 10 cts., do not fail to get. Order all from your own headquarters.

FIND leaders for your study classes without delay, before all your best workers have planned all the time for the winter. Remember we have a secretary at headquarters for study classes who will be glad to assist you.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

AT the Annual Meeting of the Women's Missionary Society of Niagara Presbytery, held at North Tonawanda, the largest membership in ten years was reported as well as an advance in the treasury.

WE note with deep regret the death of Mrs. George B. Stewart, wife of President Stewart of Auburn Theological Seminary. She was president of the Women's Missionary Society of Cayuga Presbytery. Her noble and prayerful life has left its blessing with all those who have enjoyed the privilege of coming in contact with her personally and in connection with her work in the society. The Secretary of Cayuga Presbyterial Society pays this tribute to Mrs. Stewart: "Although her active work with us was short, it has left a deep impression of her faithfulness to do with her might what her hands found to do, to yield no duty while strength remained, and of her strong faith and hearty submission to the Lord's will.

IN connection with one of the village auxiliaries in Rochester Presbytery, a Home Department has been organized, by means of which members who reside at a distance can participate in the work.

WE welcome this year Mrs. L. T. Clelland as president of the Louisville Missionary Society, and Miss Eugenia Young of Danville, Ky., as president of the Missionary Society of Transylvania Presbytery.

ONE Home Secretary writes: "The enthusiasm over the study of *Lux Christi* seems to be spreading. The universal reply to my question, "How do you interest your society?" is, "We are, or have been, studying *Lux Christi*."

WE give a cordial "welcome home" to Mrs. Finley, just returned, with her three children, from Brazil.

IT is gratifying to have received a number of new pledges for "children's work" for the coming year. These pledges bring the Young People's Secretary into close touch with the separate organizations, and each society assumes its own individuality. It is, therefore, the hope of the Secretary that all will respond. It is also gratifying to see that our new object, the "Dorothy," has found a place in the interest of many.

FOR NOVEMBER MEETINGS: We have now the three books issued by the Committee on United Study—*Via Christi*, *Lux Christi* and *Rex Christus*—and the sets of pictures to illustrate them; also the new edition of *People and Places in Foreign Lands*. The *Year Book for 1904* is ready. We are hoping for many and large orders, which shall far exceed those of 1903.

Question Book on Korea, 5 cts.; *Map* and *Illustrated Programme*, each 1 ct.; *Girls and Women of Korea*, *Home Life* and *Kim Yong Sun*, each 2 cts.; *Schools and Colleges* and *Medical Work*, each 3 cts.

From Northern New York.

AT this writing we are looking forward, with pleasant anticipations, to the meeting in Saratoga, Oct. 9. When this is read the meeting will be numbered with the past, and the months that lie before us will show what use we have made of it. Whether the resolves we made to use our means and influence as never before for the furtherance of the gospel, while the words of our missionaries were ringing in our ears, have been carried out, or whether we must face the condemnation which must surely be in store for us if, having once more had our privilege and responsibility, to give the gospel to those who have it not, brought home to us, we have gone our way forgetful of the Lord's call.

WE would remind subscribers to WOMAN'S WORK FOR WOMAN and *Over Sea and Land* to renew their subscriptions promptly.

We trust the Secretary of Literature will not be content to send her list in without new subscribers. Canvass your church thoroughly. Every one needs the magazines, to be up to date; you cannot be a live society unless your members read the missionary magazines. Sample copies can be had of Miss C. A. Bush, 29 Second St., Troy, N. Y. Subscriptions sent as per cover of this magazine, page 4.

ORDERS can now be sent for the *Year Book of Prayer for 1904*, 10 cts., to Miss Bush. A copy should be in the hands of every Christian woman in your church.

Rex Christus (paper 30 cts., board 50 cts., set of pictures 25 cts.) should be ordered from Miss Sarah M. Freeman, 54 Second St., Troy, N. Y. Also forward orders for leaflets to Miss Freeman.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THERE is every reason for our women of the Southwest to feel encouraged with the first half of the year's work. To be sure, we have fallen far short of our duties and privileges, but we have made progress. Seven new societies the last quarter, with increased gifts and large sales of literature, bid us to expect, and encourage us to work for, even greater things in the last half of the year. Surely the Spirit of Grace has been with us, guiding and directing us!

ANOTHER of our loved ones has gone to join "the choir invisible." Mrs. Dorothy Jack

Cleveland, the faithful and earnest Treasurer of Cimarron Presbytery, has laid down her work, summoned Home. Mrs. Cleveland will be remembered by those who were present at the last Annual Meeting at Guthrie, by reason of her bright, intelligent face. It is told of her by one of her friends that she had a very beautiful garden of flowers whose blossoms she loved to share with the sick and suffering. It is refreshing to find that Mrs. Cleveland was one of those rare people who did not allow her wider duties to crowd out those sweet, simple ministrations which show a tender, loving heart like the Master's.

MRS. JOHN A. ALLEN, for many years our efficient Special Object Secretary, has been compelled by ill-health to lay down temporarily the office she has so faithfully filled. Mrs. Geo. W. Weyer will discharge Mrs. Allen's duties until she is restored to health, Mrs. C. A. Rosebrough acting as Recording Secretary of the Board.

THERE will be a series of special meetings in St. Louis Presbytery, beginning Nov. 17 and extending over a week, for the purpose of stirring up the interest of the men of our Church in Foreign Missions. There will be five ministers, two of whom are foreign missionaries, who are expected to address the various churches and also to hold union meetings. The Board of the Southwest has been requested to co-operate with Presbytery's committee to further the influence of the movement. We hope that every one in St. Louis who reads this will endeavor to be present at some, if not all, of these meetings.

THE special leaflets for thank offering services are now ready, together with mite boxes and envelopes for offerings. Please send in your orders early to secure prompt attention. The *Year Book of Prayer for 1904* will be on hand in October.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P. M. All are invited. Executive Committee, third Monday.

THE September monthly meeting was a feast of good things. Prof. Gilchrist of the Theological Seminary brought us a part of the Winona Conference, which he was permitted to attend. It was a forcible presentation of the evangelistic movement, and inspired all with a greater desire for the evangelization of the whole world. Dr. Sturge of the Japanese Mission gave a very helpful talk on the people and work, both in Japan and on this coast.

OUR president was in her place after a prolonged absence. At the close of the meeting an informal reception was tendered her, when she was heartily welcomed by the large number present.

THE Occidental Board is rejoicing over the privilege of sending out two new missionaries to the foreign field. Rev. Clarence Herriott has gone to Shanghai, China, and Miss Ednah Bruner of Sacramento sailed Sept. 3 for Bangkok, Siam. These new missionaries are both very young but well equipped for service, and look forward to their work with enthusiasm.

REV. AND MRS. J. E. SHOEMAKER are spending the last week of their furlough with Dr. and Mrs. Condit of the Chinese Mission. They are supported by the Endeavor Societies of Iowa, where they have been speaking with great acceptance. They sail from San Francisco for their work in Ningpo Station, China.

OUR Secretary of Literature reports a growing interest in the Mission Studies. The Golden Gate Endeavor Union has adopted the plan and will begin at once with *Via Christi*. There are also many inquiries from the young people, asking for help in introducing the plan into their societies, with every prospect of a large number of classes being formed. Literature for these studies can be had at 920 Sacramento St.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE increasing demand for missionary literature indicates an increasing interest in missions. The orders have been very numerous during the past few months, which shows that societies, and individuals as well, are seeking information. This, in turn, means an increase of interest and of gifts, for just as surely as people read missionary literature, just so surely will the hearts be stirred to work and give.

BEGIN early to plan your praise service. In many societies it is the best meeting of the whole year. Work it up with enthusiasm; be generous with your invitations. See that each woman in the church has one, not forgetting the little envelope for her thank offering.

WE talk much of the prominence which should be given to prayer in our meetings; of attractive and instructive programmes, but how little we hear of music in the same connection? A missionary society is just as sensitive to the chill caused by poor music, or none at all, as are the regular church service and prayer-meeting. Will you not, dear Auxiliaries, make a strenuous effort to improve this much-neglected part of the work? Try making it a prominent feature of your praise meeting, and you will doubtless be electrified by the results.

WRITE to the Secretary of Literature for *Prayer Calendars, Year Book of Prayer, Rex Christus, Princely Men of the Heavenly Kingdom* and *Under Our Flag.*

NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

KENTUCKY.

Ebenezer, S.C.E.
Hyden, S.C.E.

MASSACHUSETTS.

Fall River, S.C.E.
New Bedford.

NEW JERSEY.

Jamesburg, Monroe Bd.

NEW YORK.

S.C.E.: Albion; Auburn, Central Ch., Calvary; Benson Mines; Breesport; Brooklyn, Irving Sq.; Cato; Clarkstown; Elmira, South Ch.; Goshen; Hannawa Falls; Helena; Hempstead (Spring Valley); Lakeville, Geneseo 1st; Lockport, Calvary Ch.; Louisville; Lowville; Lyons Falls; Madrid; Mahopac; Montour Falls; Plessis; Sag Harbor; South Wales; Spencer; Springs; Wainscott; Wick.

Geneva, North Ch., Aux.
Millerton.
Mineola.
Moriches, East and Centre, L. I.
New York (Harlem), Christ Ch.
Pleasant Valley.
Rochester, Trinity Ch.

OHIO.
Chesterville, Y. P. Miss'y Club.
Crestline, Boys' Messenger Service.
Worthing, Children's Bd.

PENNSYLVANIA.
Harrisburg, Westminster Ch., Y.L.S.
Pottsgrove, Pearl Seekers.

RHODE ISLAND.
Woonsocket, S.C.E.

VERMONT.
Graniteville, S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Sept. 1, 1903.

[PRESBYTERIES IN SMALL CAPITALS.] *Thank Offering.

BELLEFONTAINE.—Bucyrus, Band, $1.00
BLAIRSVILLE.—Beulah, 16.75, C.E., 20; Blairsville, 6.35; Braddock, 1st, 5.99, Y.L.C., 5, C.E., 5; Derry, 27.94; Greensburg, 1st, 25; Westminster, 5.33, C.E. Jr., 1.28; Irwin, 3.99; Jeannette, C.E , 10; Johnstown, 1st, I Will Try, 6.39; Kerr, C.E., 1; Latrobe, 7.50; Livermore, 4; New Alexandria, 10; New Kensington, 24; Parnassus, 27.68, C.E., 15; Pine Run, 8.08; Plum Creek, 7; Poke Run, 7.17, Silver Links, 2.40; Wilmerding, 6.33, 259.28
CHESTER.—Bryn Mawr, 25; Chester, 1st, 5; Coatesville, 20; Darbyborough, 10; Downingtown, 2.83; Kennett Square, 5; Lansdowne, 14, S. E. Howard Aux., 5, Helpers' Bd., 7.50; Media, Schuler Guild, 44; Middletown, 6.97; New London, 7.50; Nottingham, C.E., 6.50; Ridley Park, C.E., 5; Wayne, 25, C.E., 21, Grace Mem'l Aux., 6.20; West Chester, 1st, 200; Westminster, 20.27, Y.L.C., 6, S.S. Bd., 50; A Friend, 100, 592.77
CLARION.—Clarion Pres. Soc.,* 195.68
ERIE.—Coolspring, 10; Edinboro, 2.71; Erie Park, C.E., 16.25; Franklin, 100; Girard, 6.75; Meadville, Central, 29.10; Mercer, 1st, 13.58; 2d, 25; Oil City, 1st, Cheerful Workers, 29.10, 209.39
KITTANNING.—Apollo, 34.16, Hopeful Bd., 2.34, Faithful Workers, 1; Elder's Ridge, 73.10; Elderton, 6.35; Leechburg, 28; Marion, 10; Mechanicsburg, 6.40, Andende Bd., 1.60; Rural Valley, 28.67; Saltsburg, 30, 221.62
LACKAWANNA.—Green's Landing, C.E., 5; Montrose, Y. L.B., 14.20, 19.20
LEHIGH.—Allentown, 5; Bethlehem, 13; Easton, 1st, 35, Haines Miss. Circle, 15; Brainerd Union, 20; Mauch Chunk, 12; Pottsville, 1st, 15; 2d, 60.16; Shawnee, 14; Sunrise Bd., 2.15; South Bethlehem, 5; Stroudsburg, 31.70, 228.01
LIMA.—Ada, 16.86; Enon Valley, 12.50; Findlay, 1st, Y.L. S., 25; Lima, Main St., 1.25; Market St., 57.50; Ottawa, 20.94; St. Mary's, 36.21; Van Wert, 14.12, 184.38
MARION.—Ashley, 6; Marion, 31; York, 4, 41.00
MONMOUTH.—Toms River, C.E., 5.00
NEWTON.—Franklin Furnace, C.E., 3.00
NORTHUMBERLAND.—Bloomsburg, C.E., 1.20; Danville, Mahoning, 10.65; Jersey Shore, 30; Lock Haven, 46.25, Y.W. Aux., 50; Milton, 23, Y.W. Aux., 13.50; Williamsport, 1st, 66.43, R. Armstrong Aux., 25; Bethany, 5.10, 171.13
PITTSBURG AND ALLEG.—Bakerstown, C.E., 25; Monongahela, Three Friends, 3.50, 28.50
PORTSMOUTH.—Ironton, 8.23; Jackson, 10; Mt. Leigh, 1; Portsmouth, 1st, 21.80; 2d, 41.75; Red Oak, 1; Ripley, 2.50; West Union, 1.25, 87.55
SHENANGO.—Clarksville, 40.25; Hermon, 12.70; Little Beaver, 10; Mahoningtown, 15; New Brighton, 40; Neshannock, 26; New Castle, 1st, 10.40, Helena Bd., 10, A Lady, 25; Central, 13.72, C.E., 10; Sharon, 25; Westfield, 72, 310.07
UNION.—Erin, 1; Hebron, 2.10; Hopewell, 7.50; Knoxville, 2d, 9.74; 4th, 5.10; Belle Ave., 4; Mt. Zion, 2; New Market, 1.05; New Providence, 6; Rockford, 1.50; St. Paul, 6.20; Shannondale, 12.50, Helpers, 2; South Knoxville, 5.15; Spring Place, 2 50; Westminster, 1, 69.34
WELLSBORO.—Beecher's Island (Nelson), 2.50; Elkland, 6; Kane, 5; Osceola, 8; Tioga, 1.25, 22.75
WEST JERSEY.—Atco, C.E., 5.00
MISCELLANEOUS.—A Friend, Phila., 2; A Lady, Phila., 497; Interest on Investments, 20, 519.00

Total for September, 1903,	$3,273.67
Total since May 1, 1903,	20.296.84

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.
Sept. 30, 1903.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Sept. 20, 1903.

*Indicates gifts for objects outside of appropriations.

CAIRO.—Du Quoin, 7; Flora, 5.58; Linn, Wabash Ch., 8.82; Metropolis, 3; Mt. Vernon, 2.79, C.E., 2; Murphysboro, 9, $38.19
CEDAR RAPIDS.—Blairstown, 8.50; Cedar Rapids, 1st, 80; Central Pk., 5.50; Lyons, 6.80; Marion, 20; Scotch Grove, 3; Wyoming, 3.50, 127.30
CENTRAL DAKOTA.—Brookings, 15; Rose Hill Ch., 2.50; Madison, 10; Ouida, 1.25; Woonsocket, 6.50, 35.25
CHICAGO.—Chicago, 6th, 21; Englewood, 1st, C.E., 22.50; Olivet Mem'l Ch., 4.50; Woodlawn, 20.94; Joliet, 1st, 32; Oak Pk., 19.23; S. Waukegan, Jr. C.E., 2, 122.17
CORNING.—Bedford, C.E., 4.10
COUNCIL BLUFFS.—Atlantic, 9.12; Audubon, 11, C.E., 6; Avoca, 3; Casey, 2; Hardin Tp., 1.50; Greenfield, C.E., 1.50; Griswold, 6.50; Bethel Ch., 9.66; Logan, 2.50; Missouri Valley, 17, C.E., 10, Jr. C.E., 4; Neola, 2; Shelby, 1.40; Woodbine, 15.50, 102.68
CRAWFORDSVILLE.—West Lebanon, 2.75
DETROIT.—Detroit, Westm'r Ch., Mrs. Tracy McGregor, 250.00
DUBUQUE.—Coggon, C.E., 3.25; Independence, 1st, 16; Otterville, C.E., 2.91; Volga, C.E., 3.88, 26.04
DULUTH.—Duluth, 1st, 10.05; 2d, 7.50; Glen Avon, 7.02; Lakeside Ch., 5.82, C.E., 4.27; Sandstone, 7; Two Harbors, 6.96; W. Duluth, Westm'r Ch., 4.30, 52.92
FREEPORT.—Byron, Middle Creek Ch., 10; Freeport, 1st, 24; Marengo, 12; Ridgefield, 4, C.E., 2, Jr. C.E., 4.50; Woodstock, 15, C.E., 25, 96.50
GRAND RAPIDS.—Hesperia, 1.50; Grand Rapids, 1st, 12; Immanuel Ch., 3.50, C.E., 2, Jr. C.E., 75 cts.; 3d, 1.52; Westm'r Ch., 12.22, C.E., 17.50; Ionia, 6.67, C.E., 3 25; Ludington, 2.50; Montague, 50cts.; Spring Lake, 50 cts., 64.41
MATTOON.—Ashmore, C.E., 5; Arcola, Bethel Ch., 6.50; Charleston, 7.20; Kansas, 7; Paris, 15; Prairie Home, Indiv. Givers, 2; Shelbyville, 25, C.E., 8.64; Tower Hill, 2.50, C.E., 5; Tuscola, 9.85, C.E., 9.10; Vandalia, 6.25, 109.04
MILWAUKEE.—Manitowoc, 9.20; Milwaukee, Calvary Ch., 9; Immanuel Ch., 100; Perseverance Ch., 3; Westm'r Ch., 2.30; Ottawa, 1.35, C.E., 8; Racine, 40, C.E., 4; Somers, 5, C.E., 10; Waukesha, 7, 198.85
MINNEAPOLIS.—Howard Lake, 4; Minneapolis, Andrew Ch., 29.50; Bethany Ch., 3.10; 1st, 20, Y.W.S., 18, Merry Gleaners, 5, Inter. C.E., 1.15; Highland Pk. Ch., 16.94, Sunshine Bd., 2.78; Stewart Mem'l Ch., 17; Westm'r Ch., Chinese Cl., 14.83; Oak Grove Ch., 4.25, 136.55
MUNCIE.—Converse, Mrs M. C. Kelsey, 4.59
OMAHA.—Bancroft, C.E., 4; Bellevue, 6.11; Anderson Grove, C.E., 90 cts.; Craig, 11.07; Fremont, 12.80, C.E , 5; Lyons, Jr. C.E., 9; Monroe, C.E., 2; Omaha, Castellar St. Ch., 5.20; 1st, 21.40, Indiv. Giv., 30.75, C.E., 35; 2d, 10; Knox Ch., 6.40; Lowe Ave. Ch., 8, C.E., 2.65; S. Omaha, 9, C.E., 4; Westm'r Ch., 7.24, C.E., 13; Osceola, 6.40; Schuyler, 6, C.E., 10; Tekamah, 3.78, C.E., 4.80; Wahoo, Marietta Ch., 6, C.E., 5; Waterloo, C.E., 3.20; Union Meeting, 14.88, 263.58
PEMBINA.—Inkster, C.E., 5.00
PEORIA.—Canton, 12, Little Owls, 40; Delavan, 7; Dunlap, Prospect Ch., 15; Toulon, Elmira Ch., 10, C.E., 6.25; Farmington, 3; Galesburg, 5; Hanna City, C.E., 2; Henry, 6; Ipava, 6; Knoxville, Whatsoever Bd., 25; Lewistown, 11, C. E., 3; Oneida, 4; Peoria, 1st, 24, E. R. Edwards Bd., 9, C.E., 6, *10; 2d, 14; Arcadia Ave. Ch., 2, C.E., 3; Westm'r Ch., 1; Princeville, C.E., 6, 230.25
PUEBLO.—Canon City, 14.25, C.E., 6; Colorado, 1st, 62.86; 2d, 6; Monte Vista, 8; Monument, 1.25; Pueblo, 1st, 12.50, The Helpers, 3.75; Mesa Ch., 12.50, C.E., 10; Westm'r Ch., 9.50; Rocky Ford, C.E., 2.50, 149.11
SAGINAW.—Alma, 12.13; Saginaw, 1st, 53, Jr. C.E., 5, King's Messengers, 2.50; Immanuel Ch., 3.88, 76.51
ST. CLOUD.—Litchfield, 15.00
ST. PAUL.—St. Paul, 1st, C.E., 10; House of Hope Ch., 25; Knox Ch., 6.89; Stillwater, Allbright Bd., 6.25, 48.14
SPRINGFIELD.—Pisgah Ch., 15; N. Sangamon Ch., 15; Bates, 8; Greenview, 10; Jacksonville, State St. Ch., 12; Portuguese Ch., Y.L.S., *10; Westm'r Ch., 46; Lincoln, 26; Macon, 6; Mason City, 31; Petersburg, 8; Springfield, 1st, E. J. Brown Soc., 9; Portuguese Ch., *30; Williamsville. 25; Woodson, 3, 254.00
SIOUX CITY.—Hull, Ladies' Guild, 6; Sioux City, 1st, Mr. and Mrs. Alex. Elliott, 500, 506.00
SOUTHERN DAKOTA.—Bridgewater, 10, Prairie Gleaners, 2; Canistota, 12.37, Bd., 1.63; Parker, 17.15; Scotland, 5; Sioux Falls, 2.25, Bd., 5, 55.40
WHITEWATER.—Aurora, 4; Providence Ch., 3; Clarksburg, 6.25; College Corner, 2.10, C.E., 2.25, Jr. C.E., 3.15; Connersville, 9.50; Forest Hill, Union Ch., 5; Greensburg, 56.55, C.E., 3.39; Kingston, 10, C.E., 4, Jr. C.E., 1.85; Mixersville, Harmony Ch., 2.50; Newcastle, 2.15, C.E., 5; Richmond, 23.70; Rising Sun, 6.25; Rushville, 11.50; Shelbyville, 12.50, C.E., 10, E. Van Pelt Bd., 2.50, 187.14
WINNEBAGO.—De Pere, 1; Fond du Lac, 5.50; Green Bay, 10; Marinette, 10; Marshfield, 7.50, C.E., 1.50; Merrill, 1.25; Neenah, 45, Inter. C.E., 15; Oconto, C.E., 10.50; Omro, 3.08, C.E., 3 50; Oshkosh, 2; West Merrill, 1, 116.83
WINONA.—Albert Lea, 15; Chatfield, 26.50; Cummingsville, 7; Winona, C.E., 10, 58.50

Miscellaneous.—Percival, Ia., Mrs. Jemima B. Curry, *10.00

Total for month, $3,346.80

Total receipts since April 20, 16,885.73

Mrs. C. B. Farwell, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.
Chicago, Sept. 20, 1903.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Sept., 1903.

* Indicates Summer Offering.

Binghamton.—Binghamton, 1st, 87.50, *22.10, Jr. C.E., 2.52; Floral Ave., *6, Bd., 1.12; North, 25, *7 35; Ross Mem'l, C.E., 6.32; West, 25; Conklin, C.E., 5; Deposit, C. E., 5; Marathon, 5, *2; Nichols, 1.74; Nineveh, A Friend, 10. *5; Owego, 25; Preble, C.E., 2; Smithville Flats, 10; Waverly, 7.50, $261.15

Boston, Mass.—Boston, 1st, 25; St. Andrew's, 5; Brookline, C.E., 15; East Boston, C.E., 12.50; Roxbury, 10, C.E., 25; South Boston, 15; Haverhill, C E., 12.50; Hyde Park, Jr. C.E., 1.50; Lowell, 2; Providence, R. I., 1st, 7.50; South Ryegate, Vt., C.E., 5; Woonsocket, R. I., 2, Bd., 1, 139.00

Brooklyn.—Brooklyn, Bedford, 30; Greene Ave., 12.20, C.E., 5.24; Stapleton, S. I., 1st, 17.50, 64.94

Cayuga.—Cato, 4.50; Five Corners, 4.33; Ithaca, 30.35, 39.18

Genesee.—Attica, 6.50, Bd., 2.77; Batavia, 50, *12, Bd., 15.28; Bergen, 9, *5; Castile, 5.74; North Bergen, 10.20; Perry, Jr. C.E., 15; Stone Ch., 5, *3.20, Girls' Bd., 14; Warsaw, 10, *8, 171.69

Geneva.—Bellona, 5; Canandaigua, 5.93, Persia Bd., 10; Dresden, 3.61, C.E., 5; Geneva, 1st, 6.25, *20, Jr. C.E., 6.35; North, 6.25, *32, Y.L.S., 12.50, *10; Gorham, *4; Naples, 12.50; Oaks Corners, *5.45; Ovid, 7,,*14.75; Penn Yan, 70, *19.30; Phelps, 10.05, *18.15; Romulus, 5.12, *7.60; Seneca Castle, *6; Seneca Falls, 17, *11.62; Shortsville, 15, *1, C.E., 15; Stanley, C.E., 4.50; Trumansburg, 11, *15.40; Waterloo, 4.80, *8, Bd., 3 89, 410.02

Hudson.—Chester, 25; Goshen, *12.55; Middletown, 1st, 32. Life Mem., 10; Port Jervis, 10, Life Mem., 10; Washingtonville, 20, Life Mem., 5, 124.55

Lyons.—Marion, Mrs. Seeley, 100 00

Morris and Orange, N. J.—Morristown, 1st, 200.00

Nassau.—Elmhurst, Newtown Ch., *15, C.E., 12.50; Freeport, *7.60; Hempstead. *10.50, Y.L.S., *2; Huntington, 1st, 30, *12.50, Y.L.S., *18; Islip, 6.25, *6; Jamaica, *12 25; Northport, *2.50, Girls' Bd., 5; Smithtown Branch, 20, *25; Springland, Springfield Ch., 4.50, 189.60

New York.—New York, 1st, Union, 20; 14th St., C.E., 10; Mizpah Chapel, C.E., 5.83; Madison Square, *25; Morningside, C.E., 25; Mt. Washington, C.E., 10; West Farms, *2; Olivet Chapel, *25, 122.83

Rochester.—Avon, Central, *2.75; Geneseo, 30; Groveland, *2.39, Y.L.S., 5; Lakeville, *2.15, C.E., *1.85; Lima, *6.15; Livonia, 5, *4.80; North Sparta, 1st, *17.15; Ossian, 25; Rochester, Calvary, 5, *4.60; Grace, *2; Webster, 7, 120.84

St. Lawrence.—Canton, 6.50, *5, C.E., 10, Jr. C.E., 2.50; Cape Vincent, 7.75, *1.20; Chaumont, 16, *4.70; Oswegatchie, 5; Potsdam, 15.75; Theresa, 12, *35; Watertown, 1st, *35.86, 157.26

Steuben.—Addison, 5; Almond, 5; Andover, 3.89; Arkport, 4; Avoca, 1.50; Belmont, 5; Campbell, Jr. C.E., 7; Canaseraga, 2.50; Canisteo, C.E., 23, Jr. C.E., 3.30; Cohocton, 5; Hammondsport, 9, Jr. C.E., 1.35; Hornellsville, 1st, 20, *21, C.E., 5.75; Howard, 10; Prattsburgh, C.E., 4, 136.29

Syracuse.—Cazenovia, 50; East Syracuse, 1.50; Fayetteville, 12.27, *2.60; Hastings, *80 cts.; Mexico, 1.50, *55 cts., 69.22

Utica.—Clinton, 50, C.E., 15; Dolgeville, C.E., 2; Holland Patent, 10, One Mem., 15; Ilion, 10; Knoxboro, 25; Little Falls, 25; New Hartford, 10; Sauquoit, 10; Turin, 10; Utica, Mem'l, 42; Olivet, 12.50; Vernon, 5; Waterville, 35; West Camden, C.E., 5; Whitesboro. 12, 291.50

Westchester.—Bedford, *4.33; Bridgeport, Ct., Bd., 10; Katonah, *13.50; Mt. Kisco, 7.50, *8.05; Mt. Vernon, 18 75; New Rochelle, North Ave., Bd., 7.50; Ossining, 40.55, *5.30; Peekskill, 1st and 2d, *21; 2d, Jr. C.E., 5; Pleasantville, *2; White Plains, *8; Yonkers, Westm'r, 28.25, 179.73

Miscellaneous.—A Friend in Cayuga Presb'y, 5; A Friend, *15 cts.; Mrs. A. I. Bulkley, 22 50; Mrs. F. C. Nott, *10; Mrs. Maria Pierson, *2; Mrs. Sherman, 3.75; Mrs. Sill. *10, 53.40

Total, $2,833.20
Total since April 1, 27,299.82

Henrietta W. Hubbard, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Sept. 24, 1903.

Austin.—San Antonio, Mad. Sq., 1.25; Taylor, 5.85, $7.10

Choctaw.—South McAlester, 3.00

Cimarron.—Anadarko, 3; Chickasha, 4; Enid, Jr. C.E., 8 60, 15.60

Highland.—Axtell, 5; Baileyville, 3.84; Effingham, 4; Highland, 8; Holton, 2; Horton, 10; Parallel, C.E., 2.10; Washington, 1.50, 36.44

Sequoyah.—Dwight, Band, 7; Muskogee, 2; Sallisaw, 2; Vinita, 4.87, 15.87

St. Louis.—Bethlehem, 10; Ferguson, 4; Kirkwood, 12.28, Y.L.M.C., 12; Pacific, C.E., 1.20; Rock Hill, 5; Salem, 10; Sulphur Springs, S.S., 4.50; Washington, Jr. C.E., 2; Webster Groves, 20.30, C.E., 4; Carondelet, C.E., 1; Cote Brilliante, 4.30, C.E., 5.60, Jr. C.E., 1.86; Covenant, 2.25, C.E., 2.50; Curby Mem'l, 2.50, C.E., 16; 1st German, 15; 1st Ch., Girls' Club, 2; Grace Ch., 8.40; Lafayette Park, 11; Markham, Mem'l, 3, C.E., 12, Carol Club, 1.25; North Ch., C.E., 3; N. Cabanne, C.E., 4; Oak Hill, 1, Band, 1; Pope Ave., C.E., 1.25; 2d Ch., 50.79; Tyler Place, 11.10, C.E., 6.06; Wash. and Comp., Y.P.S., 372.25; West Ch., 60, Y.L.S., 46.25; Winnebago, 2.20, Jr. C.E., 2; H. I. S., 6; E. W. M., 50, 791.84

Miscellaneous.—Advertisements in *Quarterly*, 10.50; Interest on Deposits, 5.48; Miss Agnes Elder, 10, 25.98

Total for month, $895.83
Total to date, 4,369.40

Mrs. William Burg, *Treas.*,
Sept. 24, 1903. 1756 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to September 25, 1903.

Benicia.—Alcata, C.E., 5; Eureka, C.E., 12, Jr. C.E., 75 cts.; Fulton. 1, C.E., 5; Healdsburg, 6; Mendocino, C.E., 10; Napa, 18.45; Westminster, C.E., 12.50. per Mr. Kreft, 15, Jr. C.E., 1.05; Petaluma, 3.50, C.E., 2.50; San Anselmo, 10, C.E., 5; San Rafael, 10; Santa Rosa, 25; St. Helena, 10, C.E., 2.50, Jr. C.E., 50 cts.; Vallejo, 25, C.E., 10, Jr. C.E., 50 cts., $191.25

Los Angeles.—Alhambra, 4.70; Clachella, C.E., 2.45; Coronado, 5 75; El Monte, 6.50; Fullerton, 6; Glendale, 15.50; Long Beach, 25; Los Angeles, 1st, 40; 2d, C.E., 20; 3d, 11.50; Bethesda, C.E., 5, Jr. C.E., 1.75; Boyle Heights, 22; Central, 13. C.E., 5, Golden Rule Club, 5; Grandview, 7.75; Highland Park, 25, C.E., 5; Immanuel, 144.45, per Mrs. Hersey, 12. per Mrs. Staub, 12, C.E., 100. Jr. C.E., 1.95; Knox, C.E., 5; Spanish, 2; Monrovia, 15; Orange, 8 50, C.E., 10; Palms, 3; Pasadena, 1st, 15, C.E., 15; So. Pasadena, Calvary, 2, C.E., 1; Rivera, 16; Santa Ana, 13.50; Santa Monica, 1.25; Tustin, 3.75; Westminster, 4, 612.30

Oakland.—Alameda, 17.50; Alden (Emmanuel), 6.25; Berkeley, 1st, 18; Danville, 5; Fruitvale, 2 50; Golden Gate, 5, C.E., 1.25; Haywards, 18 75, C.E., 5, Helping Hands, 5; Oakland, 1st, Missionary Sub. Co., 105, C.E., 32.50; Brooklyn, 146.23, C.E., 10, Jr. C.E., 5, Minute Corps, 5; Centennial, 16 50; Union St., 50; San Leandro, 2; South Berkely, 5; Valona, 8, 569.50

Sacramento.—Carson City, Nev., 5; Chico, 16; Colusa, 2.50, C.E., 3.50; Dixon, C.E., 5; Elk Grove, 5.25, C.E., 2.25; Fall River Mills, C.E., 5; Marysville, 2; Placerville, 30; Red Bluff. 12.15, C.E., 2.50, Inter. C.E., 1.25; Redding, 1.25, C. E., 1.25; Sacramento, 14th St., 12.05, C.E., 3.40; Westminster, 15, C.E., 3.25; Vacaville, 6.75; Miscellaneous, Sacramento Presbytery, 25, 160.35

Riverside.—Colton, 7.50; Redlands, 23.60, C.E., 57 50, Jr. C.E., 2; Riverside, Arlington, 20; Calvary, 25; San Bernardino, 20, 155.60

San Francisco.—San Francisco, 1st, 268, C.E., 20, Baby Bd., 8; Calvary, 35, C.E., 40, Baby Bd., 4; Franklin, 3.75, C. E., 10; Howard, 15.85, C.E., 7.50, Jr. C.E., 1; Lebanon, 6.25; Memorial, C.E., 2; Mizpah, 3.80, C.E., 1.40; Olivet, C.E., 5.50; St. John's, 5; Trinity, 37.50, C.E., 15; Westminster. 23.60, C.E., 4.75, 517.90

San José.—Cayucos, 20; Gilroy, 4; Lakeside, C.E., 7.50; Palo Alto, C.E., 1.75; San José, 1st, 35.15, C.E., 5, Inter. C. E., 1.25, Baby Bd., 1.10; 2d, 13.05, Baby Bd., 2; Santa Clara, 4; Watsonville, 5, 99.80

Santa Barbara.—Ballard, 1.68; Carpenteria, 3, C.E., 3, Jr. C.E., 1 50, Willing Workers. 2; Montecito, 3, C.E., 5; Nordhoff, 7.50, C.E., 2.25; Santa Barbara, 18, C.E., 15, Busy Bees, 5; Ventura, 5, 71.93

Stockton.—Fowler, 3 65; Fresno, 20.15; Modesto, 1.60, Jr. C.E., 50 cts.; Stockton, 30, 55 90

Arizona.—Peoria, 2.09; Phœnix, C.E., 20.26, 22.35

Miscellaneous.—Mrs. Carrie Judd Montgomery, Beulah, 40; H. C. Coleman, Norristown, Pa., 150; Mr. W. S. Albertson, Duluth, Minn., 50, 240.00

Total for three months, $2.696.88
Total since March 25, 1903, 4,712.80

Mrs. E. G. Denniston, *Treas.*,
Sept. 25, 1903. 920 Sacramento St., San Francisco, Cal.

DATE DUE			
JUN 15 1986			
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